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Proceedings of the

ALL-INDIA ORIENTAL CONFERENCE

THIRTY-FIFTH SESSION

Gurukul Kangri (Hardwar)
November 16-18, 1990

ALL-INDIA ORIENTAL CONFERENCE
BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA 411 004, (INDIA)

1994

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PROCEEDINGS OF THE ALL-INDIA ORIENTAL CONFERENCE
THIRTY-FIFTH SESSION, GURUKUL KANGRI
(HARDWAR)
NOVEMBER 16-18, 1990

Edited and Published by

S. D. JOSHI

General Secretary, All-India Oriental Conference
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ALL-INDIA ORIENTAL CONFERENCE

(Regd. Under Act XXI of 1860)

BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA - 411 004

35TH SESSION 1990

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PREFACE

I feel great pleasure in being able to bring out the Proceedings of the All-India Oriental Conference, 35th Session, held at the Gurukul Kangri University, Hardwar, in November 1990. I regret to say that the publication is long overdue. I specially regret to say that the Proceedings of the All-India Oriental Conference, 36th Session will not be published before the 37th Session to be held at Rohtak on December 26-28, 1994.

My sincere thanks are due to Dr. G. B. Palsule and the staff of the Bhandarkar Oriental Research Institute.

Bhandarkar Oriental
Research Institute, Poona-4
November 1994

S. D. JOSHI

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GENERAL PRESIDENT'S ADDRESS

By

Ramaranjan Mukherji

Esteemed Inaugurator Sir, Mr. Vice-chancellor,
and Distinguished Members of the Academic Fraternity,

I feel deeply honoured by being elected to the exalted office of the General President of the 35th Session of All-India Oriental Conference, which is being hosted by Gurukul Kangri Viswavidyalaya, Hardwar. At this moment when the Session is going to be inaugurated, I pay my respectful homage to the greatness of humanity and the magnificence of divine grace that manifested itself in the past Presidents of previous Sessions and the distinguished participants, who enriched session after session by their valuable deliberations. When, however, I compare myself with the stalwarts, who presided over the earlier sessions, I consider myself too small, and to be frank, I am dragging my unwilling steps to the seat of the General President of this Session. But I am sure, my deficiency in point of erudition is going to be compensated by your profoundity of affection and the 35th Session is going to be as successful and as enriching as all the previous sessions.

It is, in the fitness of things, that the All-India Oriental Conference is going to have its 35th Session at the city of Hardwar at a time when our great country, nay the entire human civilisation is facing a crisis and has placed itself at the cross-roads. The Separatist Movement launched both in the eastern and western parts of our country, as also the Extremist Movement, and the paralysing tactics adopted by different ethnic groups have made the position extremely unstable, and the forces of disintegration may out-number soon the benign forces of integration. When we cast our glance at the situation in the entire globe, we

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cannot derive any solace or satisfaction, because the shadow of war is looming large over so many countries in the world. No one can say when an atomic war will start leading to total annihilation of human civilisation. In such a critical moment, the grace of the divine being is the only power that can rescue human civilistion from crisis and place once again the greatness of humanity on the high pedestal from which it had toppled down due to operation of forces of disintegration and dismemberment, disassociation and disunity. Hardwar is the gateway to the abode of both Lord Vishnu and Lord Siva, the deities presiding over protection and annihiliation. This city can take one to the eternal abode of Lord Vishnu, as also to the perpetual dwelling of Lord Siva, and through combination of two divergent forces, can at the same time teach a good lesson on the philosophy of effecting harmonious blending between contradictions and forces opposed to each other and thereby prepare the background for the opening of confabulations, that can implement the ideal of 'unity in diveristy' and singing hallelujahs to the glory of humanity.

Indian concept, however, does not admit any real contradition, and in regard to Siva and Vishnu it also says that, while Vishnu represents the heart of Siva, Siva constitutes the life of Vishnu. It is, therefore, proper to start this Session by offering salutation to Lord Vishnu and Lord Siva, as also to the numerous saints and sages associated with the surroundings, and finally to the sacred place of Hardwar, sanctified by the flow of the Ganges, that has supplied inspiration not only to a large number of literary artists, but has given new strength to the Indian civilisation as a whole.

In his address of the General President delivered at the 34th Session of the All-India Oriental Conference, Prof. R.N. Dandekar, the most eminent Indologist of the present century, had been pleased to give a history of the All-India Oriental Conference– to refer to the Simla Conference of 1911, which was organised at the instance of Sir H. Butler,—to the resolution adopted at this Conference, to the setting up of the Oriental Research Institute in Poona and finally, to the hosting of the first session of the All-India Oriental Conference (then named Indian Oriental Conference) by the Institution itself in November 1919. Since the holding of the first session the pattern of the Conference has more or less continued to be the same in respect of nature, scope and conduct of work. It is necessary, therefore, to acknowledge gratefully at this moment the contribution made by the organisers of Simla Conference, as also by the Orientalists associated with the Oriental Research Institute, Poona, who dreamt the dream of setting up this body and thereby of providing a common forum to the Orientalists of the country. Let all of us acknowledge the great contribution of these Orientalists! Let all of us jointly offer profound thanks to Professor R.N. Dandekar, who had nurtured with care the All-India Oriental Conference for more than 40 years and has brought it to its present magnificient shape!

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The importance of learned academic conferences is being realised now, more strongly than ever before. At the initial stage it was thought that the scientific gatherings would "enable us to take stock, to compare notes, to see where we are and to find out where we ought to be going and they, at the same time, give opportunity to us from time to time to tell the world, where we are, what we have been doing for the world and what, in turn, we expect the world to do for us". With the expansion of the horizons of knowledge, it has now been realised that the meeting of diverse minds is the proper place for the emergence of the fountain of knowledge :
it has been accepted by all that, for generation of new knowledge a meeting of minds, devoted to the purusit of learning, and having different angles of vision, is necessary. Judging from this aspect, All-India Oriental Conference provides a proper atmosphere for meeting of minds and thereby for emergence of a new fountain-head of knowledge. It also provides an opportunity to the scholars to be acquainted with one another in a friendly atmosphere, and once when this friendship grows, it becomes easy to transfer knowledge from one mind to another and to generate a new type of knowledge through exchange of different ideas and admixture of complex thoughts. The papers presented in such conferences are definitely of importance, but more important or at least equally important are the personal discussions held between scholars, – discussions, which enable the young scholar to locate his senior and the senior scholar to identify his junior to whom the knowledge deposited with him can be transmitted. These four benefits accrue from the sessions of All-India Oriental Conference and, consequently, the Conference is as important to an Oriental Scholar as the University System or the Traditional System to which he is affiliated.

In his Address delivered at the last Session of the All-India Oriental Conference, Professor R.N. Dandekar regretted that unfortunately in India 'Orientology' had kept itself confined to 'Indology' : in most of our educational institutions, claiming themselves as institutions dealing with Oriental Studies, the language, literature and culture only of India are focussed, and a little attention is paid to Egyptology, Assyriology, Sinology etc. The attempt made by the Conference to introduce two new sections, one on West Asian Studies and the one on South-East Asian Studies, is definitely a welcome move, but the number of papers submitted at these two sections is generally extremely slender and this naturally raises questions in regard to viability of the new scheme. It must, however, be admitted that proper facilities for study and research are not available in these areas in our country, as a result of which scholars having enchantment for Egyptology, Assyriology and Sinology feel difficulty in maintaining their research in highly specialised areas within their disciplines themselves.

It is also a fact though all cultures that appeared in the scene of Asia had contributed to a great extent to human civilisation as a whole, most of these

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had not been able to retain themselves as living forces for all time to come. Judging from this angle, it can be said that Indian culture has been able to retain itself as a living force in all forms of artistic expression as also in social communications. It is possibly because of this that by 'Orientology' what is understood is 'Indology'. From early times India has tried to spread her culture to other countries of the West and the East and, at the same time, has tried to absorb the salient features of the cultures of those countries to which it had gone. On the one hand, this has enriched Indian culture, and on the other hand, it has exerted profound influence on the cultures of such countries like Tibet, Indonesia, Siam, Burma, Korea, Srilanka, Afganisthan, etc. Archaelogical finds bear testimony to profound penetration of Indian culture to distant countries and great influence exerted by it on the cultures of diverse people. In order to get an idea of the ingredients of different cultures, it is necessary to have a deeper study of Indian culture, that has supplied many ingredients to other cultures of neighbouring countries. It is, therefore, incumbent upon scholars to expend their energies on analysing the salient features of Indian culture as also other cultures, so that the exact quantum of influence exerted on the one by the other can be traced and the wide gap existing in the field of study of human civilisation as a whole can be filled up.

All-India Oriental Conference, therefore, has been expending most of its energy in analysing and projecting new knowledge generated in the area of Indian language, Indian literature and Indian culture. When we come to these areas of language and literature, Sanskrit and Sanskrit literature naturally draw our attention, because, from the morning of mankind this language has established itself as the medium of expression of Indian mind and the literature composed in this language as the real literature reflecting the grandeur of Indian culture. In describing the greatness of Sanskrit language Sir Aurobindo says: "the language itself, as has been universally recognised by those competent to form a judgement, is one of the most magnificent, the most perfect and wonderfully sufficient literary instrument developed by the human mind, at once majestic and sweet and flexible, strong and clearly formed and full and vibrant and subtle, and its quality and character would be of itself a sufficient evidence of the character and quality of the race whose mind it expressed and the culture of which it was the reflecting medium. The great and noble use made of it by poet and thinker did not fall below the splendour of its capacities". The greatness of this language and literature composed in it does not require any introduction, particularly to the delegates participating in this Session. In respect of the literary creations composed in Sanskrit beginning from the Vedic period down to the end of Classical period, it can be asserted that they constitute the repository of sufficient ethical and spiritual values, and reflect the grandeur of Indian culture in its real sense.

Indian culture has all along patronised the philosophy of effecting 'unity in

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diversity',— of making a harmonious blending of mutually opposed factors, - contradictory elements, and of seeing the entire universe as pervaded by the One Absolute Reality, by whatever name it may be called, Indian attitude considers the world as full: the Absolute lying beyond the region of sensory experience as equally full, and gives a clarion call to members of the society to experience identity of these two. The Īśopaniṣad that constitutes the quintessence of Upaniṣad thoughts gives a distinct call to posterity to develop an attitude of seeing all things in the universe as pervaded by the One Absolute Reality—by the 'Brahman' or 'Īśvara' as one may call it. This is not, however, to remain simply as a slogan or a piece of advice but is to be brought to the area of personal realisation. This means that in his father the individual will see the divine agency, in his mother the same divine being, in his friend the Absolute, and the same thing in his adversary and contestant. When this attitude develops, avarice and malice naturally disappear, yielding place to a quality of vision in which all beings are treated with profound sympathy and respect. This attitude enables the individual further to put into slumber his feeling of vanity and personal pride, in as much as, when all are engulfed by the One Absolute Reality, the question of relative greatness or smallness does not arise.

Once this attitude is developed, the Upaniṣad tenders advice to posterity to expend its energy in discharging its dutires and thereby to live a full span of life, rich in action, honour and perfection. It is only through discharge of duty that humanity reveals itself in its full splendour, and this is so, because performance of action implies confrontation with obstacles and naturally with grief. In his attempt to discharge duty and fulfil his obligations to the community the individual comes across a number of impediments but subsequently he overcomes all of them through his sincerity and dexterity; once this victory of the ability of the man over the obstacles takes place, the grief experienced at the initial stage disappears and what is tasted is profound joy. Greatness is naturally associated with sorrow: where there is no experience of sorrow, greatness cannot establish itself on a firm footing. Had man been small and had the limits of humanity ended in smallness, then sorrow would have been dreadful, incongruous and inconsistent. But since the man is great and humanity is magnificent, the grief experienced testifies to his glory and grandeur. In this unverse humanity has been rendered great through the grandeur of grief; his coronation has been effected with teras of sorrow, not of joy. The flower does not experience grief; in fact, the range of experience of sorrow of the world is limited. The grief of man, on the other hand, is of diverse types: it is deep and sometimes it is inexplicable; it seems that the limits of the grief of man are incapable of being demarcated by the boundaries of worldly existence. It is grief, therefore, that makes man great: it is tasting of grief that makes man conscious about his greatness, and it is this consciousness that ultimately leads to bliss. The Upanishad proclaims

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that bliss exists in the great and grand and that the small is far removed from the splendour of bliss. The man does not experience bliss in the small, the tiny and the fragmented. Truncated existence can lead to his comfort but never to profound bliss. The advice of the Upaniṣhad, therefore, has been to discharge one's duty and to experience the greatness of humanity through experience of sorrow, which is a precondition for blossoming forth of humanity in its multicoloured splendour.

Indian Culture, thus, is a culture of acquiring an attitude of seeing all things as engulfed by the One Absolute Reality, which is full, which is consicious and which is bliss. It is equally a culture propagating the philosophy of action, because it is by action and action alone that the man can establish his greatness by confronting obstacles and experiencing sorrows in his endeavour to discharge his obligations to the community. Action is the only thing which belongs strictly to the individual : the sense that he is the agent of the particular action which strictly belongs to him; these are to be surrendered to the Absolute, who pervades the entire universe and makes itself present and felt in all the entities, beginning from the blue sky down to the round ocean.

This performance of action leads simultaneously to fatigue and repose, mobility and tranquility, grief and joy. The performance of the action leads to the satisfaction because the man is free to act and happens to be the actual agent: at the same time, when the fruit of action, including the action itself is surrendered at the altar of the Absolute—the motif force behind all agencies, what is experienced is the joy of love. Had there been no action, no agency of the man, he would not have got an opportunity of placing all these at the feet of the One, who is the guiding and sustaining principle behind the functioning of the universe; had there been no surrender and sacrifice, the man would not have experienced love, which is essential for maintenance of personal and social life. In this world man has only two things to offer: his action and his agency. His love for the Absolute attains fulfilment, only when his action and his agency are offered to the Absolute with joy. When this process of offering is complete, the individual attains his fulfilment and his mind saturated with love becomes full of charm and sweetness. In describing this state of experience Sir. Aurobindo says :

"When darkness deepens strangling the earth's breast
And man's corporeal mind is the only lamp,
As a thief's in the night shall be the covert tread
Of one who steps unseen into his house.
A voice ill-heard shall speak, the soul obey;
A power into mind's inner chamber steal;
A charm and sweetness upon life's closed doors,
And beauty conquer the resisting world.
The truth-light capture nature by surprise,

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And earth grows unexpectedly divine.
In matter shall be lit the spirit's glow
In body and body kindled the sacred birth,
Night shall awake to the anthem of the stars,
The days become a happy pilgrim march,
Our will a force of the Eternal's power
And thoughts the rays of a spiritual sun
A few shall see what none yet understands:
God shall grow up while the wise man talk and sleep;
For man shall not know the coming till its hour
And belief shall be not till the work is done"

When the man offers his action at the feet of the One Absolute, a complete transformation of his personality takes place—his life's closed doors open and he savours the delight of experiencing his identity with the Grand and Sublime.

Indian Culture has always accepted the hard fact that it is the full and the complete which is of eternal joy and glory and it is the fragmented and distorted that leads to negation of charm and joy. Fragmentation, as a matter of fact, leads to ugliness, while wholeness to charm; in the fragmented, there is constant effort and circular motion; in the unified whole there is peace and tranquility; in the fragmented, there is strife of the small, in the whole the peace of the great. It is because of this that Indian culture has associated death with fragmentation and immortality with wholeness and has proclaimed times without number that, it is by knowing the One Whole—the Absolute Reality that man can transcend the range of death and savour the delight of immortality. This thought of the Upaniṣad has been restated in brilliant expressions by Tagore in his numerous essays and poems.

By asserting the proposition that man is divine by nature and that there is divine spark in every man, the Upaniṣad and the Sanskrit literature have propounded the lofty philosophy of Humanism. This philosophy of Humanism preached by Indian culture, however, has not appeared in the social scene following the path of class struggle and interest-conflict, but as Swami Vivekananda stated, it has approached following the path of spirituality and spiritual wisdom. No literature in the world has proclaimed with this greatest emphasis the truth that the divine being resides in every being, high and low, big and small, great and insignificant. And as the great Swami has rightly remarked: 'secular knowledge comes with the beating of trumpets and marching of cohorts, but spiritual wisdom comes in silence; like the dew drops in the morning silently coming down and enabling the beds of roses to blossom forth in full splendour, it drops silently and enables the man to unfold his spiritual personality, that represents the highest type in the man's edifice of personality'. The process of unfolding of personality starts from the level of physical development and moving through tiers, represented

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by development of intellect, illumination of mind, etc, it ultimately reaches the level of spiritual development which is the culmination of this process of evolution.

Indian thought speaks of three types of work in the service of man and society; the first, the physical one, that removes the physical want of the man and saves his physical life; the second, intellectual one, that eradicates illiteracy and increases work-efficiency; and the third, the spiritual one, that imparts spiritual knowledge and is ranked as the highest in the scale of values. It has now been accepted by all social scientists that the modern man's greatest challange is presented by inner impoverishment in the context of external excellences and inner insecurity in the context of external insecurity. What is the answer to this ? The only answer is the gift of spiritual knowledge, so nicely reflected by Indian mind in all its literary creations beginning from the Upaniṣads down to the grand poet of Classical Age. Swami Vivekananda gives a magnificent formula of this principle when he says :

"The miseries of the world cannot be cured by physical help only. Until man's nature changes, this physical need will always arise and miseries will always be felt, and no amount of physical help will cure them completely. The only solution of this problem is the magnificent power. Ignorance is the mother of the evil and of the misery we see. Let man have light, let him be pure and spiritually strong and educated; then alone will misery cease in the world, not before. We may convert every house in the country into a charitable assylum. We may fill the land with hospitals, but the misery of man will still continue to exist, until man's character changes." And Sanskrit literature beginning from Upanishads presents the material for this change in a splendid manner.

It is for this reason that the countries other than India have taken recourse to Sanskrit as the remedy to all their evils, as the strong force instrumental for spreading the message of Humanism and the unity of mankind, of harmonious development of the individual in the society. It is a tragedy that Sanskrit is being rejected in all parts of our country, but it is a matter of great pride that it is flourishing outside, in the west and in the far-east. At this point of time I would like to make a special mention of the programmes implemented by Bharatiya Vidya Bhavan, London in order to spread the message of Sanskrit and India to the West. The Bhavan has been running a number of courses in Sanskrit, Indian Culture and Art, some of which are recognised by the Universities of London and Oxford. These courses intended to communicate the richness of Indian thought to the West have been successful in creating a deep impression in the minds of scholars participating in the programmes and the Bhavan has been accepted as the real Cultural Ambassador of India. The blessings of the Bhavan's Chairman Sri Maneek Dalal, the managerial ability of Sri Mathoor Krishnamoorthy, its Executive Director and the scholastic pursuits of Sri M.N. Nandakumara deserve congratulations on this account.

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Another reason for this enchantment of Sanskrit to other nations is not difficult to identify. Their keeness to learn the language and explore, examine, understand, use the content of Sanskrit literature is spurred by a clear utilitarian outlook typical of these advanced nations; it springs from a conviction that Sanskrit literature constitutes the repository of a vast amount of knowledge that is of practical value to the man and society. To give a few examples, the Mahābhārata enumerates beautifully the requirements of successful democracy and the virtues of a political leader. It is said that, while a political leader is to provide succour to the afflicted, his highest quality is represented by forbearance, simplicity and softness, as also by his ability to locate the real talent and to honour the talented. In enumerating the impediments to successful implementation of democracy, Vyasa states that the greatest danger to democracy comes from the sons and brothers, relations, and friends of political leaders, and consequently, it is the duty of the political leaders to restrain and educate sons and brothers, relations and affectionate ones moving in close circles. The Mahābhārata proclaims equality among all citizens, because as it says, all citizens are equal by birth, but at the same time, it says that in respect of physical ability, intellectual capability, flavour of personality and economic status no one can be equal to another, It is, therefore, the duty of the political leader to locate the person having physical ability, proper intellectual acumen and charm of personality before entrusting him with responsibilities in the service of the state. The troubles to which political leaders of today even are landed by brothers and sons, by husnands and wives have been testified to by contemporary history of developing and underdeveloped countries. The danger with which the society is likely to be confronted in the eventuality of violation of the principle of offering responsibility and requisitioning the services after taking into consideration merit alone is also being witnessed by contemporary society in our country. Many of these troubles and dangers could have been avoided if the polical leaders would have taken note of these cautions pronounced long back by the grand Bhīṣma in course of this tendering advice to Yudhiṣṭhira on successful functioning of democracy.

It is not, however, in the field of political science alone that Sanskrit literature has something to present of cardinal value. In the exact sciences like Genetics and Geography, Physics and Physiology, Medicine and Mechanics, Architecture and Mathematics, Chemisty and Psychology also Sanskrit literature has preserved certain truths of fundamental value—truths that have constituted the starting point of further enquiries. In his Inaugural Address delivered on the occasion of the National Sanskrit Convention organised at SAPRU HOUSE, on August 19, 1990, under the auspcies of Sri Sri Sitaramdas Omkarnath Sanskrita Siksa Samsad, Calcutta and Lok Bhasa Prachar Samiti, Puri, His Excellency Dr. Sankar Dayal Sharma, Vice-President of India illustrated certain points to highlight the fact that the knowledge contained in Sanskrit literature is of immense practical

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value in the area of exact sciences. To quote Dr. Sharma: "The Rig Veda stated that the earth was a globe suspended freely in space. The Vedic texts disclosed that the Sun held the earth and other heavenly bodies in its orbit. The Śatapatha Brāhmaṇa, a treatise of untold antiquity recognised and explained the fact that the earth was spherical. Āryabhaṭṭa explained the daily rising and setting of planets and stars in terms of the earth's constant revolutionary motion. The Sūryasiddhānta said that the earth, owing to its gravitational force, draws all things to itself. In Physics, the thinker Kaṇáda explained light and heat as different aspects of the same element. Thus anticipating Clark Maxell's Electro-Magnetic Theory which unified different forms of radiant energy. Śaṁkarācārya, in his Advaita thought expositioned the concept of unity of matter and energy. Vācaspati recognised light as composed of minute particles emitted by substances, anticipating Newton's Corpuscular Theory of light and the later discovery of the photon. In Botany Śaṁkaramiśra and Kaṇāda have discussed the circulation of sap in the plant and the Śāntiparva of the Mahābhārata have clearly stated that the plants develop on the strength of neutrients made through interaction of sunlight and materials obtained from the air and ground. Bhāskarācārya's concept of the Differential Calculus preceded Newton by many centuries. His study of time identified the Truṭi: the 34000th part of a second as the unit of time..

Distinguished Delegates participating in this session must have further details in their stock to prove that Sanskrit literature is the repository not only of spiritual knowledge, but of secular knowledge as well, and that too in all the branches of human knowledge- Sociological and Political thought, Physics and Botany, Astronomy and Astrology, Mathematics and Chemistry, Metallurgy and Aeronautics, and so on and so on.

Ancient Indian thinkers betray their scientific outlook and methodology in all their treatises, whether it is a work on Philosophy or on Literary Criticism, on Sociology or on Political thought. To quote a classical example: the Vaiśeṣika defines dharma as the characteristic feature of the entities, namely the substance, the attribute and the action, and explains the terms 'Sādharmya' and 'Vaidharmya' in this sense. As the Veiśeṣika deals with the characteristics of the entities alone, the employment of the term 'dharma' in any other sense is unwaranted. The second Vaiśeṣika Sūtra is to be interpreted as a continuation of the first. It does not present a definition of 'dharma' in the sense it is generally understood and interpreted; it, on the other hand, refers to the characteristics of the entities that lead to the attainment of prosperity and salvation. The third, as also the concluding sūtra indicates that the Vedic texts are authoritative, because they offer the characteristic features of the entities, the substance, the quality and the action. Another concept presented by this system which is worth consideration is the concept of 'Adṛṣṭa'. 'Adṛṣṭa' is not a positive force: rather it gives a negative sense and is used in regard to events the causal relation between which

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is incapable of being asserted. The causal relation in ordinary cases is self-explanatory. Kaṇāda expounds this relation in many cases, but at least in certain cases he says that, the relation exists, no doubt, but cannot be explained till his time. These cases are presented by leaping of the flames of fire upwards and the zigzag movement of the wind. Kaṇāda emphathetically asserts that these facts are produced by causes, but he, at the same time, admits that he has not been able to explain them. This great philosopher never says that these factors are produced by erratic causes; on the other hand, his scientific attitude emboldens him to admit ignorance. This magnificent scientific attitude expressed by the Vaiśeṣika appears in the speculations of most of our Indian thinkers whose works are marked with precision, astounding logic and brilliant technique of marshalling of data. This adherence to astounding logic and scientific outlook enables different philosophical systems to grow and blossom forth into full maturity in their confrontation with other philosophical systems and doctrines.

This scientific outlook and precise methodology enable the Nyāya and the Buddhist systems of philosophy to continue their confrontation for a long period. Indian logic is divided into three branches— the orthodox, the Buddhist and the Jaina. Among them the system of Akṣapāda represents the orthodox theory and happens to be the oldest system; the other two appear at a comparatively later period to meet the needs of protestant religious schools. The Jaina with its theory of Anekānta does not come into conflict with any other system and demonstrates a parallel growth. This, however, is not the case with the Buddhist logician, who reveals himself as the most uncompromising critic of the Nyāya realist. From the time of Nāgārjuna, the Buddhist logician composes a number of treatises in his replies to the Nyāya Sūtras of Akṣapāda Gautama. The new theories propounded in these treatises are more suitable to the needs of the Buddhist and are in conformity with his metaphysics. Vātsyāyana in his Nyāya-bhāṣya criticises such Buddhist views in support of Akṣapāda, and establishes the Nyāya views once again on a firm footing. Vasubandhu and Diṅnāga refuse to accept the views of Vātsyāyana and present the Buddhist position in an improved form. The confrontation continues. Uddyotakara in the Nyāyavārttika supports Vātsyāna and refutes the theories of Diṅnāga, and others. Dharmakīti, the most profound thinker demolishes the position adopted by all authors of the realistic schools including that of Uddyotakara. The theories of Dharmakrīrti in their turn are refuted by Vācaspatimiśra, an independent exponent of all the orhodox systems. Jñānaśrīmiśra is the next Buddhist master to criticise the position of Vācaspati. Udayana, the next representative of the orthodox school appears in the scene thereafter and refutes the theories of Jñānaśrīmiśra. Thus, the mutual criticism carried out according to scientific methodology, helps both the orthodox and the Buddhist systems to grow side by side for several generations. The destruction of Buddhist universities at the hand of foreign invaders suddenly snaps the path

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of progress of Buddhist logic and the vacuum in the Buddhist school creates a consequent gap in the Akṣapāda school also. Because of the cessation of this old rivalry between the idealists and the realists, the Nyāya position in form and content changes after Udyayana and in the subsequent treatises of neo-logic Buddhists is hardly remembered. All this shows that not only does Sanskrit Literature contain profound knowledge in the area of exact sciences, but also adopts the scientific methodology in most of its forms, particularly in the literature dealing with philosophy and metaphysics, religious thought and literary criticism.

It is not surprising, therefore, that in other countries experts in different disciplines have learnt the advantage of seeking and taking clues from Sanskrit texts dealing with myriad subjects within the realm of positive sciences. More than Indians, the British and the Americans, the Russians and the Dutch, the Japanese and the Germans are gradually betraying their consciousness of the material advantage, that is likely to accrue from their learning of Sanskrit and are taking positive steps to acquire original Sanskrit texts, commentaries and other documentations, as far as possible. Large number of mansucripts are being discriminatingly scrutinised and purchased and taken away by experts outside India with the idea that the knoweldge preserved in Sanskrit could be utilised profitably by scholars of posterity of those countries. It is just possible that many of the discoveries in the field of Science and Technology made by experts abroad have their crucial clues in some sūtras contained in Sanskrit Literature.

It is high time, therefore, that in India also we should devote our energies to the matter of propagation of Sanskrit learning and preservation of Sanskrit texts. It is unfortunate that though the National Education Policy 1986 held a high promise to patronize Sanskrit learning no step has yet been taken that can bear testimony to the intention of the governmental machinery to preserve Sanskrit, to help build up our capability for the teaching of Sanskrit as a language and for the proper collection, preservation and study of Sanskrit literature. It is also unfortunate that though in the National Education Policy the concept of cultural refinement was inducted into the concept of education, and it was stated that the objective of education would be to induct a scientifically strong, intellectually alive and culturally sensitive personality in the taught, so that the educated could meet the challenges of the emerging century, tasting at the same time a pride for his rich cultural heritage, as yet no action has been initiated to induct the component of Indian culture, which is naturally based on Sanskrit, in the curriculum of schools and colleges. On the other hand, the position arising out of the implementation of the Three-language Formula in which Sanskrit has been elbowed out continues and the language has no place in any tire of education whatsoever. A welcome move has now been taken by the Central Sanskrit Board under the chairmanship of his Excellency Sri Sankar Dayal Sharma, Vice-President of India to include Sanskrit as one of the languages in the Three-language Formula,

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in view of the status given to it by listing it in the VIIIth Schedule of the Constitution of India. Implementation of these recommendations will mean that Sanskrit will come back as a compulsory language in the school-education in the Hindi–speaking States. In non-Hindi–speaking States, however, the position will not be improved, unless some positive steps are taken by the State Governments to teach Sanskrit as a part of the mother tongue and thus to create the minimum capability of understanding Sanskrit in the Secondary stage.

It is a matter of deep regret that study of Classical Philosophical texts as also texts on Literary Criticism have dwindled with the gradual disapperanace of traditional scholars. The University system in the country, which was expected to replace the traditional system gradually has failed miserably to deliver the goods. Too much of politicalisation in the Universities has created a situation in which meeting of minds cannot take place freely and, consequently, new knowledge cannot be generated. In such a situation the Research Institutes and Voluntary Organisations are the only place from which Nation can expect something for development of Sanskrit. Many individual scholars have already rendered commendable service to the cause of Oriental learning and new scholars who may not have that magnitude of scholarship and capability of undertaking laborious research, but do have sincerity of purpose and profound love for Sanskrit are joining the stream. The talent which the country has is not insignificant, and if some agencies try to unify the initiatives taken by individual scholars, great results can be achieved.

In the past, individual scholars acting on their own like Mm. Pramathanath Tarkabhūṣaṇa, Mm. Jogendranath Tarka- Samkhya- Vedantatirtha, Mm. Phanibhusan Tarkavagisa, Mm. Ganganatha Jha, Mm. Haridas Siddhantavagisa, Mm. Panchanan Tarkaratna, and Pt. Madhusudana Nyayacarya had translated important texts into modern Indian languages to make easy access to them on the part of modern scholars. Thanks to the efforts of Rahula Sankrityayana we are now in possession of almost all important texts of the Dharmakirti school in original Sanskrit. Thus, the study of Vatsyayana, Uddyotakara, Vacaspati and Udayana has now become easier, with the help of the contributions of Dharmakriti, Prajnakaragupta, Jnanasrimisra and Ratnakirti. The discovery and publication of Nyayabhusana have brought the mediaeval school of Indian logic within our easy reach. In the field of literary criticism considerable contribution has been made by Dr. P.V. Kane, Dr. S.K. Dey, Dr. V. Raghavan, Dr. Prof. K. Krishnamoorthy, and Dr. Krisnacaitanya by establishing the relation among different schools and by projecting the main theories of Indian Aesthetics through the medium of English. What is now necessary is to give a new direction to Sanskrit learning with greater emphasis on comparative method, to exhibit the position of thought expressed by Sanskrit thinkers in the context of thought-currents projected by world thinkers and to establish the linkage of Sanskrit with contemporary reality.

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Too much application to Sanskrit and Sanskrit alone has debarred our scholars from comparing and contrasting their own views with those of other cultures and Sanskrit scholars have practically remained cut-off from the wide world. This is more applicable in case of scholars trained in traditional lines, who do not find access to the fund of knowledge generated in other parts of the globe in their specialised areas. It is necessary for those trained in traditional lines, as also those trained in modern lines to penetrate deep into the original Sanskrit texts and also to have a thorough acquaintance with the fund of knowledge generated in other parts of the world on the issues discussed in these Sanskrit texts. This means that the literature in Sanskrit has to be enriched through induction of modern ideas either through new creations or through translations of the works produced in European languages. What is emphasised is that in order to project the greatness of Sanskrit it has become imperative on the part of the oriental scholars to highlight the excellence of the Indian theories to the world in the context of similar theories prevalent in other parts of the globe on identical issues. To quote a few examples in the field of literary criticism due recognition is to be given to study of Comparative Aesthetics, because the similarity between the thought-currents projected by Indian thinkers and those expressed by certain English critics like Abercrombe and T.S. Eliot is astounding, and an indepth study of these similarities is likely to produce fantastic results. The attempts made by Professor K. C. Pande, Dr. Krishnacaitnnya, Professor K. Krishnamoorthy, Professor R.C. Dwivedi and Professor Bishnupada Bhattacharya have opened discussions in the emerging areas: these are to be continued for achievement of better results and for showing to the world how Indian mind engaged itself in solving some of the fundamental problems associated with the processes of creation and appreciation of Poetry. Secondly, both in the realms of Philosophy and Literary Criticism there are numerous cases of lost authors and works: views presented in these works are to be collected, compared with the extent texts and evaluated to fill up the lacuana in the respective subjects. Studies in Nyaya authors like Sankara, Visvarupa, Trilocana, Taranimishra and the like by Professor D.C. Bhattacharya, Professor Anantalal Thakur and Professor E.A. Solomon have shown the way. Similar studies may be taken up in other Indogical fields also. In the field of literary criticism the difficult task of reconstruction of lost works had been started by Dr. V. Raghavan. This is to be continued for the benefit of posterity. Another interesting field of study may be furnished by the study in regard to location of different philosophical systems. The two main branches of logic, that is the Nyaya and the Budhist logic are definitely to be located in Mithila and Bengal. Nalanda and Vikramsila are the main seats of Buddhist logic. Scholars from Nalanda and Vikramsila are found to be in constant scholarly confrontation with the logicians of Mithila, like Vacaspati and Udyayana. Even before Vacaspati, Bengal appears to be gifted with an astute

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logician in Sanatani, the 'Praudha Gauda- Naiyāyika'. The systems of Nyāya and Vaisesika are technically called 'Samanatantra' and with the spread of Nyaya system in Mithila, Vaisesika system also finds its access in the region. And the same thing happens in case of Bengal. Bengal, thus, appears to be the old seat not only of the Nyaya system, but of the Vaiseskia and the Mimamsa systems as well. Thus, Sridhara of Bhursut, West Bengal, is credited with composition of Nyaya-Kandali, a treatise on qualities or characteristic features of different entities. Salikanatha, the noted Prabhakara Mimansaka is referrred to by Udayana as a Gauda Mimamsaka. All these indicate that Bengal was an important site of Nyaya, Vaisesika and Mimamsaka speculations.

The Saivism in Kashmir originating and developing in Kashmir exerts tremendous influence on the science of literary criticism, which however, betrays its acquaintance with many Buddhist concepts, possibly because of the earlier relation which the region had with Buddhist Philosophy. Thus, Bhamaha betrays his indebtedness to the school of Dinnaga; Anandavardhanana shows evidence of his close acquintance with the works of Dharma-kirti, and Abhinavagupta refers to the Pramana-vartika. Mahimabhatta shows closer connection with Buddhist Logic and cites several verses from the Pramanavartika. His definitions of inference and syllogistic reasoning also are borrowed from Nyaya-bindu of Dharmakirti. Ruyyaka, in his turn, refers to the Buddhist view of invariable concommitance, arising out of identity and causation in his endeavour to refute the contention of Mahimambhatta that, Inference comprehends the concept of Dhvani. Visvanatha also follows the Buddhist tradition in defining Savikalpajnana and in his attempt to postulate a definition of Vyanjaka takes a whole verse from Pramanavarttika. In his brilliant paper entited "influence of Buddhist Logic on Alamkara Sastra' Professor Anantalal Thakur did rightly observe "The Buddhist elements made a permanent impression on the Alamkarasastra in its hey days, and continued to exert the same influence unabatingly even long after the decline of Buddhism in India". A thorough study of this influence is expected to produce fantastic results.

The rise of Vijayanagara school under the celebrated Madhavarcarya during the Mohammedan period gives an incentive to the different schools of Philosophy, over and above the Monistic and Dualistic Schools that flourished there; and the result is the revival of all schools and restatement of their tenets. Cannot the modern scholars identify the social and cultural reasons behind the genesis and spread of different Philosophical systems in different regions of the country ? This study is expected to provide rich materials for a comprehensive historical, cultural and sociological study of the country as a whole.

At this point of time I would like to draw the attention of the learned participants to the very common theory floated by European scholars that, the Aryans had a protracted fight with the non-Aryans, in which the ultimate victory was achieved

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by the Aryans, and this resulted in ultimate Aryanisation of the country. Indus Valley Civilisation, traces of which have been discovered in Harappa and Mohenjodoro has been projected as the Civilisation of the Non-Aryans, a Civilisation, that was forced to retreat due to the pressure of Aryan Civilisation. As a matter of fact, Sir Leonard Wooley in his History of Mankind has described the Rigveda as 'the epic of destrution of one of the great cultures of the ancient world'.

It is a matter of great surprise that though Sir Wooley makes this hard comment, the Rigveda does not contain any reference the conquest of the Aryans over the non-Aryans— not even to the existence of two distinct races— the Aryans and the Non-Aryan. RV. VIII. 101,4 contains a prayer addressed to Mitra and Varuna in which the seer seeks protection from the inroads of persons, who do not offer sacrifices, do not demonstrate keenness to know or eagerness to participate in discussions. This shows that the socalled enemy to the Arya does not represent a separate race, but belongs to a group, that does not follow the social and ethical codes of the Aryas. The Arya offers sacrifices, demonstrates his kneeness to solve the riddle of the universe and takes part in philosophical disquisitions, while the Anarya does not possess these qualities. RV. IX. 41.9. which is cited as containing a reference to the torture of the non-Aryan by the Aryan actually refers to the process of extricating juice from the black Soma plant. The famous enemies to the gods like Vritra, Namuchi and Samvara all have been explained by Yaska, the great commentator, as darkness or cloud, that obstructs light or rain from spreading itself in all quarters.

It is equally astounding that the Harappa Civilisation has been established by later archaeological findings as extensive in character residing in all parts of the country in some form or other in one or the other age. Recent archaeological excavations carried out in Kotidijji, Kalibangan, Kilgulmamud, Sodhi, Gumla, Saraikhola, Amni, Mitathal on Sarasvati and Sisoal on Drisad-vati and Lothal indicate existence of traces of the same Indus-valley civilisation in different stratas, both higher and lower than the strata in which the findings at Harappa were located. All this clearly points out to the fact that the same type of culture and civilisation prevaled throughout the country and that it continued through centuries and that at no point of time of history flow of this civilisation was suddenly snapped due to so-called invasion of the Aryans. The course of the river of civilisation might have changed due to natural calamities and the ingredients might have been modified to some extent due to contact with diverse cultures, but this does not mean that two or more distinct civilisations ever existed in the country.

All these taken together give rise to the conjecture that there could have been some gaps in the conclusions arrived at by Western scholars, making it necessary to review the whole thing in the light of the archaeological discoveries made during last forty years, as also in the context of the assertions made in the Rigveda in regard to the qualities of the Arya and the vices of the Anarya. Posterity expects scholars of today to throw new light on this issue and to rewrite,

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if necessary, the history of Ancient Indian literature and culture depending on the results obtained in course of this new research.

It is not that Sanskrit suffers from lack of serious scholars. The survey in regard to certain areas made earlier will suffice to show that lot of work has already been produced and is still being produced in different areas of Indological studies, and these works are marked by new spark of thought and novelty of content. It is a matter of great pride that even today a number of critical works are being produced in Sanskrit as also in languages other than Sanskrit trying to project the greatness of thoughts preserved in Sanskrit. Some of the noted books produced since holding of the last sessions of the Oriental Conference that have drawn my attention are named in the Annexure 'A' to show the untiring forces working in the area of Sanskrit.

Sanskrit is not lagging behind in the field of creative art also. Contemporary poets and dramatists, critics and artistes are continuing to enrich the bulk of Sanskrit literature with their new thoughts, methodologies and modern techniques. Dr. Mahamahopadhyay Srijib Nyayatirtha who has to his credit farcial plays, numbering half a century is still experimenting on composition of the Wit and Satire, types practically unknown in ancient Sanskrit literature. Unrest in the contemporary life, eagerness of the man to free himself from the trials and tribulations to which he is subjected to in the contemporary society and his aspirations to usher in a new order,—the desire of the eternal man to follow the dictates of consciences and observe moral and spiritual values, -all these are being beautifuly reflected in the works of modern poets. Of these poets, special mention may be made of Dr. R.K. Sharma, Professor P.V. Varnekar, Sir Jagannath Pathak, Dr. Ramakanta Sukla, Pt. Nityananda Mukhopadya and Dr. Rebaprasad Dwevide. It is refreshing that Sahitya Akademi has embarked upon the project of bringing out Anthologies of modern Sanskrit poetry. This is welcome move and deserves congratulation from the Sanskrit world. It is also refreshing that the Indian Council for Philosophical Research is considering seriously the proposition of publishing the four basic texts on Pracina-Nyaya with critical expositions. There is great demand for these works in this country and abroad, and when this volume will see the light of the day a long-felt want will be removed.

It has already been stated that the University system has failed in maintaining the treasures of Sanskrit, and the space released by it has been occupied by Research Institutions and Voluntary Organisations. These Research Institutions and Voluntary Organisations are doing splendid work in the area of publication of manuscripts and Sanskrit texts, studies and monographs. All this shows that Sanskrit still serves as the major binding force in the country and that all parts of the country are eager to have more work dedicated to the cause of Sanskrit learning.

In the range of University system, there are however some, which deserve mention because of the effort expended by them in maintaining the stream of Sanskrit learning. The Centre of Advanced Studies in Sanskrit, University of

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Poona, has been doing splendid work in the area of Grammatical studies and the Nyaya system of Logic. The Departments of Sanskrit of the Universities of Jadavpur and Dharwar, that have been identified recently by the University Grants Commission as Departments of Special Assistnace, have started serious work of subsantial value. The establishment of the Centre of Vedic Studies at Rabindra-Bharati University, Calcutta, has been a welcome move: It has extended an opportunity of making an indepth study of the Vedas in the Eastern Region, which is already noted for its scholarship in Alamkara and Navya Nyaya. The opening of the Post-Graduate Diploma Course in Comparative Mythology in the University of Bombay is yet another step in a new direction; It comprehends study of Avestan, Babylonian, Assyrian, Greek, Chinese, Japanese and Egyptian Mythologies, apart from that of Vedic and Epic, Buddhist and Jaina mythologies and thus is likely to throw a new light on ancient Indian myths in the context of brilliant world myths. The publications of Sampurnananda Sanskrit Viswavidyalaya, Varanasi, are excellent and thanks are due to the academic fraternity of the University, that was headed earlier by Professor Gourinath Shastri and Professor V. Venkatachalam and is being taken care of by Professor Vidyanivas Misra now. The efforts expended by the Department of Sanskrit, University of Madras, in implementing certain programmes, particularly the programme relating to publication of 'Catalogus Catalogrum' deserve commendation from the scholarly world. The setting up of two 'Deemed Universities' dealing with Sanskrit learning, - Lal Bahadur Kendriya Rashtriya Vidyapith headed by Dr. Mandan Misra and Tirupati Kendriya Rashtriya Vidyapith headed Mm. N. Tatacarya- has given a booster to traditional learning, and the whole Sanskrit community expects the two new Universities to implement new programmes and generate new fund of knowledge in the area of Indian culture as a whole. Equally encouraging has been the setting up of Rashtriya Veda Vidya Pratisthan under the dynamic leadership of Sri Kireet Joshi to promote and patronise cultivation of Vedic studies in the country.

The contribution of the Central Institute of Higher Tibetan Studies, Saranath to Oriental learning as a whole has been commendable. As a matter of fact, a number of lost Sanskrit texts have been restored by the Institute from their Tibetan translations. On the one hand, this has opened a new fund of knowledge, and on the other hand, has exposed the linkage existing between Tibetan studies and Sanskrit studies. As a complementary to 'Indology', 'Tibetology' is to be cultivated, and with opening of new areas of cultivation, splendid results are likely to be achieved. The efforts undertaken in publication of Tibetan translations along with their original in Sanskrit by the Dharmasala Institute also deserve commendation on this account.

The above survey indicates the present status of Sanskrit in society, the benefit lkely to accrue from the cultivation of Sanskrit, and the direction which Sanskrit learning is required to take in order to enable it to establish itself once again on the high pedestal from which it has toppled down. Now that the governmental machinery and the university system have failed to promote Sanskrit, which

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constitutes the foundation of Indian culture, it is for individual scholars, small Research Institutions and free Voluntary Organisations to promote Sanskrit in their humble way, so that the future generation can develop enchantment for Sanskrit and feel tempted to acquaint itself wih Sanskrit. Cannot we implement the programme of teaching conversational Sanskrit in our own homes ? Cannot we advise our children to commit to memory Sanskrit 'Subhashitas', which help in developing character ? Cannot we organise courses in Sanskrit, where language can be taught in an easy manner, without going through the riddles of formal grammar ? Cannot the powerful medium of T.V. be utilised for teaching Sanskrit through medium of local regional language ? Cannot our own scholars of different regional languages undertake translation of Sanskrit works into their respective languages ? Cannot the grand literature in regional languages be translated into Sanskrit with the ultimate objective of enriching the literarure ? Cannot our Research Institutes start short courses in Sanskrit for the scientists of the country, enabling them, thus, an opportunity to acquire easy access to Sanskrit literature connected with their disciplines ? These steps can be taken easily by lovers of Sanskrit with minimum expenditure without depending on the reframing of the language-policy by the Government.

Great thinkers of the past had and the present thinkers still have the conviction that the eternal soul of India has been able to preserve through ups and downs of her long history a fantastic message of hope and cheer for all humanity. Swami Vivekananda considers this to be India's distinctive contribution to the sumtotal of human progress. In a letter written from America in 1894 the Swami says - "The whole world requires light. It is expectant; India alone has that light, not in magic, mummeries and charlatanism, but in the teaching of the glories of the spirit of real religion- of the highest spiritual truth. That is why the Lord has preserved the race through all its vicissitudes unto the present day. Now the time has come.".

And India has preserved this light—this spirit of religion, of the highest spiritual truth in her literature composed in Sanskrit. It is possible, therefore, to have spiritual nourishment only from close acquaintance with Sanskrit and the sublime literature composed in it. Let us join hands with the ancient vedic seers and pray to Sanskrit,—the light of India in the words of the Upanishads: "From the Unreal lead me to the Real; from Darkness lead me to Light; From Death lead me to Immortality".

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ISLAMIC STUDIES SECTION

PRESIDENTIAL ADDRESS

By

Dr. Abdul Ali

Fellow Delegates and Friends,

I am deeply grateful to the authorities of the All-India Oriental Conference for considering me worthy of the honour they have conferred upon me by electing me as president of the Islamic Studies Section of the 35th Session of the Conference that is being held at Hardwar, under the auspices of the Gurukul Kangri Vishwavidyalaya, a great centre of Oriental Studies. While accepting the heavy responsibility of this high office, I am fully conscious of my limitations. Yet I trust that with your help and co-operation I shall be able to perform the duties assigned to me.

At the outset I want to make it clear that instead of indulging in generalities and monotonous repetition of problems, difficulties and suggestions, I propose to take up in my address the treatment of a particular topic relating to a neglected area of research which I hope would be more useful and informative to the Orientalists in general and to the scholars of Islamic Studies in particular who are engaged in serious research on Islamic thought and heritage. That is that the hitherto little-studied but important aspects of the part played by the Muslims as harbingers of the modern scientific era need to be carefully analyzed, critically appreciated and introduced to the academic world. It is sad to note that adequate systematic attention has not yet been paid to the study and evaluation of the scientific contributions of the medieval Muslims, although much impressive work has been done on various other aspects of their legacy. Hundreds of books have been written by both Muslim and Non-Muslim authors on different historical, political, literary and theological facets of Islamic heritage with all sorts of hair-splitting on them which in some cases proved futile and caused deviation from the dynamic spirit of Islam. Even their philosophical contributions have also been dealt with adequately to a certain extent. Needless to say that the

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current backwardness of the Muslims in general in the world of science together with their division into different warring sects is the result of such deviation caused and hastened, among other factors, by unimaginative, clerical and sectarian writings produced negligently of the Quranic mission of *tawḥīd* and welfare to humanity at large. As a consequence of this development, the pivotal point of the Quranic wisdom embodied in the following and like verses became the first casualty:

Whoever does an atom of good, he shall see the result of it, and whoever does an atom of evil, he shall see the consequence of it[1].

He gives wisdom unto whom He wills, and whosoever is given wisdom, he is indeed given lot of good[2].

Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is aware of what you do[3].

O those who believe ! Stand firmly on the side of justice, as witnesses to Allah even if it be against yourselves, or your parents, or your kin...[4].

The above-mentioned deviation from the spirit of Islam gave birth to numerous other ills that retarded the growth of creative thought among the Muslims. They now became lethargic and dogmatic instead of remaining dynamic and scientific. They also ceased to be inspired by the original sources of Islam, i.e., the Quran and the *Sunnah*. This gave rise to the doctrine of *taqlīd* (conservative conformity), the followers of which made the Muslim jurisprudence static by maintaining that it was binding upon the believers to follow the rulings of the great jurists of the past, keeping thereby the doors of *ijtihād* (fresh speculation) closed to the Muslims. But that was a sad development in the history of Islam as it was contrary to its inner impulse. It only denotes the lethargy that had overtaken the decadent Muslim world.

It is worthy of mention in this context that the scientific and intellectual foundations of Islam, as repeatedly emphasized in the Quran, have not yet been given their due importnace. While the Quranic exhortations for the study and investigation of natural phenomena were taken very seriously by the early muslims, they were unfortunately neglected by their later brethren. The Quran which is believed by the Muslims as the last revealed Book deserves to be studied more objectively. The modern scientific discoveries in different branches of knowledge can serve as an aid to a better appreciation of its miraculous nature.

Obviously, this assertion is made on the basis of the fact that there is nothing in the Quran which does not appeal to reason and intellect. It has ordained various measures to enable man to promote his critical acumen and intellectual capacity for a better perception of the surroundings around him. First, it seeks to purge the human mind of all sorts of conjecture, illusion and empty guesswork. Secondly, man is repeatedly asked in the Quran to assert his reason and intellect to acquire knowledge. Thirdly, it exhorts him to observe and investigate natural phenomena with a view to getting acquainted with the Law of Nature. According to the renowned scinetist Professor Muhammad Abdus Salam, seven hundred and fifty verses of the Quran - (almost one-eighth of the Book) emphasise reflection

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on the Law of Nature, with examples drawn from cosmology, physics, biology and medicine[5]. There is not even a single verse in the Quran dealing with natural phenomena which contradicts what is known for certain from the discoveries in modern sciences[6]. This fact is acknowledged by Maurice Bucaille in the introductory chapter of his book *The Bible, the Quran and Science* in the following words :

> The Quran did not contain a single statement that was assailable from a modern scientific point of view".

By doing so the Quran has not only stirred man's intellectual curiosity, but also advanced his scientific knowledge about the universe. There are a number of passages in it that took man to the utmost heights of human knowledge by disclosing some secrets of Nature which modern sciences have taken hundreds of years to verify and establish. For example, fertilization of trees by winds has only recently been discovered by science, to which the Quran has referred in the following words :

> "And We send the winds fertilizing"[7].

Again, now it is fully established by science that everything exists in pairs as male and female including the rock crystals and electricity.[8] Consider the following verse in this connection :

> "Praise be to Him Who created all things in pairs, of that which the earth grows, and of their own kind, and of kinds which they know not".[9]

Likewise, the Quran teaches man pure science when it alludes to rotation of the earth and other celestial bodies in clear terms as follows :

> "And He it is Who created the night and the day, and the sun and the moon. They float, each in an orbit".[10]

Inspired by these and like Quranic verses together with numerous Apostolic Traditions the Muslims, both Arab and Non-Arab, who were filled with the spirit of scientific enquiry, developed a keen sense of intellectual curiosity and contributed a great deal to the development of human thought and progress. But it is a matter of deep regret that there remains in our educational institutions a definite lack of systematic study of the intellectual heritage of the Muslims. It is only at the cost of historical justice that the fertile period of nearly one thousand years of Muslim intellectual ascendancy during the Middle Ages is almost totally neglected even by modern writers in their historical accounts of science and civilization. They tend to jump from the Greeks to the Renaissance without making proper acknowledgement of the contributions made by the Muslims to the development of philosophy, natural sciences, medicine, mathematics, astronomy, etc. Thus the Islamic intellectual heritage remains one of the neglected areas of research in Islamic Studies which deserves the attention of devoted specialists on this subject. A brief introduction to their achievements in some of these fields is attempted below as specimens of their scientific heritage, on account of which they deserve to be honoured as the main connecting link between the Greco-Roman classical age and modern civilization.

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Medicine :

The science of medicine developed a great deal at the hands of the Arabs and Muslims who cultivated it with great goal and made spectacular achievments in almost all the branches connected with the curative science, namely, clinical treatment, pharmacy, surgery, the art of nursing patients in hospitals, ophthalmology, anatomy, psychotherapy, etc. It is they who introduced experimental methods into the study of diseases and their treatment at a time when their European counterparts looked upon some serious diseases like small-pox and epidemics as manifestations of the wrath of and punishment from God.

It should be clearly borne in mind in this context that the history of the Muslim legacy to medicine begins right from the lifetime of Prophet Muhammad (peace be upon him) himself, whose teachings brought about a revolution in the art of preserving and restoring health by laying down funamental principles as preventive measures for the improvement of both physical and psychic hygiene[11].

It goes to the credit of the Muslims that they started practical education for medical students in their hospitals. They were the first to require their physicians and druggists to submit to a test before they could be permitted to practise their profession. They also established asylums for the care and treatment of the insane while such patients in the West were kept confined in chains and severely beaten.

The Muslim hospital system was organised on modern lines. There were different wards for different diseases. Each ward had a number of specialized physicians. Both physicians and paramedical personnel, like attendants, technicians and druggists worked on shift basis, who were available in their respective wards and rooms during their duty hours. Each hospital had laboratories, dispensaries, outdoor clinics, kitchens and baths. It was equipped with a library also. The Ibn Ṭūlūn Hospital of Egypt is said to have contained more than one hundred thousand books on different subjects.

Since the hospitals served as medical schools also, each hospital had a big lecture hall, in which lectures were delivered and practical education was imparted to the students as is done today in the hospitals attached to the medical colleges. The attendance of the students was compulsory in the hospitals. The conditions and diseases of the patients were also discussed and recorded. The books *al-Ḥāwi* and al-Mansūri by al-Rāzī contain detailed descriptions of such clinical observations and treatments.

So much attention was paid to the care of the sleepless among the patients in some hospitals that they were provided with professional musicians, story-tellers and excellent reciters of the Quran. While the musicians and story-tellers entertained the patients with soft music, interesting stories and humorous anecdotes, the reciters of the Quran sought to stimulate their spiritual capacity with a view to solidifying their self-confidence. Besides, they were made to walk in the open air and given relaxing baths in order to mitigate their distress by relieving symptoms of tension. Of the numerous hospitals that spread throughout the Muslim world, the 'Aḍudī Hospital at Baghdad, the Nūrī Hospital at Damascus, the Manṣūrī

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Hospital at Cairo and the Muwaḥḥidī Hospital at Morocco were very famous"[12].

The endeavours made by Muslim physicians in fighting contagious diseases were also highly commendable and praiseworthy. They discovered and successfully treated a number of contagious diseases such as leprosy, tuberculosis, small-pox, measles, scabies, epidemic plague, etc. Ali Ibn Sahl al-Ṭabarī was the first Muslim physician who described the diesase of leprosy in detail alongwith its symptoms such as deformation of the fingers, wrinkling of the nails and contraction of the nose. Ibn Sīnā was another important physician who contributed a great deal to the study and treatment of this disease on scientific lines. He was also the first to give a minute description of the disease of tuberculosis, which, as described by him, mostly occurred in the age range of eighteen to thirty.

The credit for accurately distinguishing between the contagious diseases of small-pox and measles goes to Ibn Zakariya al-Rāzī. His book *al-Judarīyu w-al-Ḥaṣbah* (Small-pox and Measles) is one of the most outstanding books on this subject which was translated into Latin and other European languages and published more than forty times between 1498 and 1866. His most comprehensive medical work *al-Ḥāwī* in twenty volumes is too well-known to need any introduction. It was translated into Latin under the title *Continens* which exerted a great influence on European medicine.

The Muslim physicians made successful attempts to fight the dreadful contagious disease of the plague also by describing the causes of its spread. It was clearly pointed out by the physician Lisānuddīn Ibn-ul-Ḵhaṭīb that contagious diseases spread either through contact with the patient or through that with the dresses and utensils used by him. Air was also described by him as an active agent of spreading bacteria of such diseases. In view of this fact it is wrong to say as mentioned in the Encyclopaedia Britannica (Vol. XV, p. 203) that "the first consistent explanation of the spread of disease by contagion was made by the Veronese physician Girolamo Fracastoro".

Surgery :

The Muslim contribution to surgery is best represented by Abul Qāsim al-Zahrāwī (936-1013 A.D.) of Cordova, who was a devoted surgeon, to whom both medical students and patients flocked from all parts of Europe and the Muslim world for advice and treatment. His claim to fame rests on his medical encyclopaedia titled *al-Taṣrīf*. This book is divided into thirty sections, in the last of which he has summed up the surgical knowledge of his time. It also contains illustrations of about 200 surgical instruments, most of which the author had designed and developed himself. The surgical part of the book was early translated into Latin by Gerard of Cremona. Later, it was translated into Hebrew, French and English. Various editions of it were published at Venice in 1497, at Basel in 1541 and at Oxford in 1778. It was considered so indispensable for medical students in those days that the famous French surgeon Guy de Chauliac (1300-1368 A.D.) appended its Latin version to his own book on surgery.

In short, al-Zahrāwī made numerous researches and inventions which helped

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lay the foundations of surgery on modern lines. He introduced such new ideas as cauterization of wounds, crushing a stone inside the bladder, etc. He was the first to have used thread of silk for stitching wounds. He also performed caesarean operations and wrote in detail about them. Besides, oral surgery and dentistry were highly developed by him.[13]

Psychotherapy :

Psychotherapy which is generally taken to be a recently developed branch of modern medicine was highly developed by Muslim physicians. Some of them specialized in it and made a systematic study of psychological diseases and their treatment. Ali Bin Sahl al-Ṭabarī (d. 861 A.D.), author of the earliest Arabic book on medicine titled *Firdaws-ul-Ḥikmah* (Paradise of Wisdom), described psychological diseases as diseases of the head that are generally caused by mental disorders consequent upon psychological factors such as grief, anger, *'ishq* (love), etc. He has suggested that such diseases can be cured by removing the causes of anger and insecurity to the patient as well as pacifying his heart with pleasant conversations congenial to his ethos.

Isḥāq Bin 'Imrān (d. 908 A.D.) was another eminent Muslim psychotherapist. He was also the first Muslim author who wrote an independent book on the diesease of melancholia which he has described to be both acquired and hereditary.

Ibn Zakariya al-Rāzī wrote a separate book on psychotherapy under the title *al-Ṭibb-ul-Rūḥanī*, in which he has thrown sufficient light on the methods, scope and application of psychiatric medicine by pointing out the close relationship between psyche and soma. He revealed that even indigestion is preceded by psychological upheavals in the body. Psychological conditions, according to this physician, have always the upper hand in regulating health because the ethos of the body is governed by the impact of such conditions dominating the mind. On the basis of this argument he held that only a competent psychotherapist could become a successful physician.

Ibn Sīnā (d. 1038 A.D.) was another important physician who contributed a great deal to the development of psychotherapy. His medical encyclopaedia *the Canon* remained the supreme authority on medcine for about six centuries not only in the Muslim world, but also in the Christian West. He was the first physician to clearly point out that much of natural disposition of the mother is diffused into her children through breast-feeding. He, therefore, advised that the breast-feeding mother should keep herself on a high level of morality for the sake of the child.

In addition to the above, there were numerous other physicians who excelled in this branch of medical treatment. Although it is not possible to enumerate the achievements of all of them, a passing reference to the remaining eminent of them is given below.

Ibn-ul-Jazzār, Aḥmad Bin Ibrāhīm (d. 1005 A.D.), author of many books, in which he disseminated his vast knowledge on psychotherapy including the management and care of children right from the moment of their conception

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in the womb to the stage of their adolescence; 'Alī Bin Riḍwān (d. 1067 A.D.) author of *al-Kifāyatu f-il-Ṭibb,* in which he has illustrated the point that the beating of the heart is closely related with the psychological conditions of the mind; Hibatullah Ab-ul-Barakāt, who flourished in Baghdad in the twelfth century, and Ibn Zuhr (d. 1162 A.D.) of Muslim Spain[14] have dealt with a number of psychological diseases in their medical works.

Anatomy :

The glaring achievements of the Muslims in the science of anatomy are generally dismissed by European historians on the assumption that since they were forbidden by their religion to practise dissection of human bodies, they could not make any progress in anatomy, and consequently medical science never went beyond Galen under them. But the fact is that there is nothing in Islam which may be interpreted to be a ban on the dissection of human bodies for medical purposes. It is, of course, true that mutilation of the dead body is forbidden in Islam in the light of the Prophet's saying: "Refrain from mutilating the body". But that is altogether in a different context. There is evidence to show that the Muslim scientists performed anatomy not only on animals but also on human bodies.

The Muslim scientists thoroughly analyzed the Greek legacy to anatomy and enriched it with their own contributions. Al-Jāḥiz, Yuḥanna Ibn Māsawayh, Manṣūr Ibn Muḥammad, 'Abdul, Laṭīf al-Baghdādī, Ali Ibn 'Abbās and Ḥunayn Ibn Isḥāq greatly advanced our knowledge of the anatomical structure of the different parts of the human body, specially the skull, the ear and the eye.

Another crowning achievement in the field of anatomy was made by Ibn Nafīs (1210-1288 A.D.) personal physician of the Mamluk Sulṭān Zāhir Baybars, hero of the crusade wars. He minutely and scientifically described the lungs and the blood circulation about three centuries ahead of William Harvey who is erroneously credited with having been the first discoverer of it. He was also the first to notice that the heart has blood vessels inside its muscles. As regards the blood circulation of the heart, it was described by Spanich Arab physician Ibn Rushd in his *al-Kulliyāt*[15].

Zoology and Veterinary Medicine :

Islam inspired the early Muslims to develop a strong interest in the kingdom of animals also by describing them as organised and intelligent creatures that deserve proper attention and kind treatment. They now paid special attention to the care, feeding, breeding and scientific study of them. A number of Muslim scientists flourished who made systematic studies on animals, wrote books on them, and thus contributed a great deal to the sciences of zoology and veterinary medicine.

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Al-Jāḥiz (d. 869 A.D.) was the first eminent Arab zoologist. His *Kitāb-ul-Ḥayawān* is a systematic and comprehensive study of animals. In it he has described in detail the kinds of animals, their behavioural characteristics and their diseases and treatment. This encyclopaedic work in seven big volumes, in which he has quoted and criticised Aristotle at several places, proved a very useful contribution on the history of natural science. It also contained germs of the later theories of evolution, adaptation and animal psychology[16]. The chief contribution of the author in this book lies in the fact that, besides tapping almost all the extant sources of knowledge on animal life, specially Arabic and Greek, he has provided a great deal of fresh scientific information from his own observations and experiments as well as the discussions which he held with those who had first-hand knowledge about animals such as sailors and hunters. It is a well-known fact that he used to slaughter animals for studying the internal parts of their bodies. He also opened the belly of the pregnant animal to find out the number of embryos and the position of each one of them in the body. Besides, he has thrown light on the changes that occur in birds through migrations and on the life history of bees and locusts.

The Egyptian philosopher-theologian Kamāluddīn al-Damiri (d. 1405 A.D.) was the next important author on this subject. Greatly influenced by al-Jāḥiz, he became the greatest Arab zoologist. His book *Hayāt-ul-Ḥayawān* (Life of Animals), arranged in the alphabetical order, contains a mine of curious information on animal life and natural science. Al-Maśūdī, Ibn Sīnā, Ibn Rushd and the *Ikhwān-ul-Ṣafā* (the Brethren of Purity) were other eminent Muslim writers who made significant contributions to zoology.

Veterinary medicine developed side by side with the cultivation of zoological studies. It is worthy of mention in this context that special attention was paid to the study of horses as well as their diseases and treatment. It was developed almost to the rank of an independent science. The first systematic book on this subject was written by Muhammad Akhi Hizam around 860 A.D. It deals in detail with different aspects of horsemanship and related matters.

The book *al-Muḳhaṣṣaṣ* by Ibn Sīdah (d. 1066 A.D.) was another significant contribution in this field. Written in the form of a dictionary, it discusses the characteristics of camels, goats, sheep, birds, wild animals, etc., as well as the diseases that afflict them. It also contains information about useful and harmful insects. It was printed in seventeen volumes at the Bulaq Press in Egypt.

But the greatest medieval work on veterinary science is the comprehensive manual *Kāmil-ul-Ṣināátayn f-il-Bayṭarati w-al-Zardaqah* by Abu Bakr al-Bayṭār of Cairo (d. 1340 a.d.), who was the incharge of the stable of the Mamluk Sultan Muhammad al-Nāṣir Bin Qalāwūn. It covers a wide range of topics including animal behaviour, husbandry, breeding, variations in wild and domestic animals,

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horsemanship and related matters[17]. It contains a specialized and detailed study on animal diseases in different seasons, specially those of horses, and on the methods of their prevention and treatment with drugs. A separate chapter is devoted to the discussion of determining the age of horses with the mention of their anatomical characteristics. Divided into ten sections, this book is a voluminous work which contains the sum total of the medieval Arab knowledge of veterinary medicine.

An idea of the success achieved by the Muslims in animal husbandry and veterinary medicine may be derived from the huge quantities of animal produce under their management. The period in which the Mamluk Sultan Muḥammad al-Nāṣir Bin Qalawūn ruled was the most notable for the breeding of animals on scientific lines. The Sultan was very fond of horses and cattle. He even established a farm at his castle in 714 A.H. When he died in 741 A.H., there were as many as eighty thousand cattle in it. Besides, as reported by al-Maqrīzī, over eighty thousand cattle were slaughtered annually from that farm. Similarly, Sulṭān al-Malik-ul-Zāhir Burqūq had a great interest in the breeding of animals. He is said to have left behind at his castle twelve thousand horses, five thousand camels and an equal number of mules. That was in addition to the large numbers of cattle that were slaughtered from his farm for daily consumption.

Obviously, the fruitful breeding of domestic animals on such a wide scale could not have been possible except with the efficient services of competent veterinary physicians and skilled workers.

Botany and Agriculture :

The contributions made by the Muslims in botany and agriculture are also very valuable. The Greek and Nabatean legacies together with the indegenous traditions formed the basis of their botanical and agricultural knowledge. A number of Muslim scientists flourished who devoted themselves to systematic studies of plants and their cultivation, and wrote several detailed manuals on the subject which in the course of time became the main source material for the development of modern botanical and agricultural sciences. Jābir Ibn Ḥayyān, Abu Zayd al-Anṣārī, Ibn-ul-Sikkīt, Abu Sa'd al-Asma 'ī, Abu Ḥanīfah al-Dīnawarī, al-Ġhāfiqī, Ibn-ul-Bayṭār were noted botanists, while Ibn Waḥshiyah, Ibn-ul-'Awwām, etc. were distinguished agricultural scientists.

Of the early Arab authors who wrote on plant life, Abu Ḥanīfah al-Dīnawarī (d. 895 A.D.) deserves special mention. His *Kitab-ul-Nabāt* on botany in six volumes is massive in size and rich in contents, of which unfortunately only volumes 3 and 6 and fragments of the fourth could be preserved[18]. It covers the classification of plants in general and the morphological structure of the individual plants in three groups - plants cultivated for food, fruit-bearing plants and wild plants[19]. In all he has described 1120 plants. It is an authentic source

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of information about the medicinal plants also that were known in pre-Islamic Arabia. It is rightly regarded as the first most comprehensive work upon medicae materiae[20].

It goes to the credit of al-Dīnawarī that he has thrown suffcient light on plant sex life - the phenomenon which is generally taken to be a recent discovery of modern science. An idea of his sharp observation on this vital aspect of plant life may be derived from the following quotation :

> "Date-palm is so near to animals and even to human beings that sometimes there are love-affairs: sometimes a female date-palm gets amorous of a certain male date-palm. The female tree even physically inclines towards its beloved. If the gardener pollinates this female palm with the pollens of some male palm other than its beloved one, it does not bear fruit, and gets sick until the gardener discovers its beloved tree and "marries them" by sprinkling the pollens of that particular male palm".[21]

Ibn-ul-Bayṭār (d. 1249 A.D.), who flourished in Muslim Spain wrote the most comprehensive book on botany under the title *al-Jāmi li-Mufradāt-il-Adwiyati w-al-Aghdhiyah* which remained the most important encyclopaedia on this subject upto the sixteenth century. It contains the descriptions of more than 1400 medicinal plants and herbs.

This author elaborated for the first time the impact of storage on the nourishing elements of the plants. The discovery made by him in this field played an important role in evolving the scientific methods of storing and preserving medicinal and aromatic plants.

Ibn Waḥshīyah (d. 909 A.D.), author of about thirty books, was a great agronomist. His most famous work titled *al-Filāḥat-ul-Nabaṭīyah* (The Nabatean Agriculture) covers a variety of subjects on applied agricultural sciences. For example, one chapter is devoted to the discussion of the properties of the olive, while another chapter deals with the science of choosing suitable places for digging wells in order to procure sufficient quantities of water for the purpose of irrigation. The book contains valuable information regarding cultivation of various crops, fruits and vegetables. It also deals with the methods of fighting the diseases and calamities that befall standing crops and plants. It proved so useful and indispensable that it was consulted by almost all the later Muslim authors who wrote on this subject.

Ibn-ul-'Awwām was another important agricultural scintist. But he remained neglected for a long time. His *Kitab-ul-Filāḥah* was first edited with a Latin translation in 1802 by J.A. Banqueri; while E. Meyer gave a summary of it in his *Geschichte der Botanik.* Its French translation was published by Clement-Mullet in 1864.[22].

Divided into thirty-four chapters, this book covers in detail a variety of subjects

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like species of plants, medicinal and aromatic plants, farming techniques, seasons and methods of cultivation of diferent crops, fruits and vegetables, irrigation, etc. He was the first to write on what is known today as the technology of soil. He is also said to have succeeded in making certain trees bear fruits off their known seasons. He also paid attention to what is known today as seed testing and agricultural industries technology[23].

Exact and Other Sciences :

Now a few words about some spectacular achievements made by Muslim scientists in other fields, specially exact sciences, may not be out of place here. The names of al-Khwarizmi, the sons of Mūsā, al-Battānī, al-Bīrūnī, Ibn-ul-Hayṯham, Naṣīruddin al-Ṭūsī, etc., are very famous for cultivation of exact sciences in Islam. Of them Ibn-ul-Hayṯham and Naṣīruddīn al-Ṭūsī deserve special mention in this context.

Ibn-ul-Haytham (965-1039 A.D.), one of the greatest physicists of all time, made valuable experimental contributions in optics. Contrary to the Greek concept of vision, he presented a correct theory of the process of visual perception, according to which vision occurs when light emanting from the seen object enters the eye. As described by Professor Muhammad Abdus Salam, he anticipated Fermat's Principle of Least Time by many centuries by enunciating that a ray of light, in passing through a medium, takes the easier and quicker path. He also enunciated the law of inertia which later became Newton's first law of motion[24].

As regards Nasīruddin al-Ṭūsī, he made substantial progress in trignometry and planetary astronomy. It was mainly through his efforts that trignometry became an independent branch of mathematics. His most original work on this subject is titled as *Kitāb-ul-Ṣhakl-il-Qaṭṭa*. It was later translated into Latin, English and French, upon which the Europeans depended for a long time for their knowledge of trignometry.

Another important achievement of al-Ṭūsī was that he and his colleagues at the Maragha Observatory considerably advanced the knowledge of planetary astronomy. He produced better planetary models which had a great similarity with those of the Polish astronomer Nicolaus Copernicus. His book *Tadhkiratun fī 'Ilm-il-Hay'at* contains a survey of the whole field of astronomy. In it he has criticised Ptolemy for his views expressed in the *Almagest*. It was this criticism which enabled Copernicus to enunciate his theory of the celestial bodies which had far-reaching implications for the rise of modern science[25].

Lastly, the Muslims achieved distinctions in chemistry, oceanography, mineralogy, geology, mechanical technology, etc., produced books on them, and made significant contributions to the progress of civilization.

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It is sufficiently clear from the above that the lofty achievements and performances of modern science in almost all its branches have deep roots in the studies and researches made by the Arabs and Muslims which cannot be neglected while making a survey of the history of science and civilization.

Finally, please permit me to close these observations with due stress on the point that there is a growing need for the promotion of studies and research on the scientific foundations of Islam as well as intellectual contributions of the Muslims not only to give them their rightful place in the history of science and civilization, but also to present to the modern people the genuine image of Islam as a mission for the welfare of humanity at large, thereby adequately reflecting the chief ingredients of its dynamism.

I thank you once again for the patient hearing you have so kindly given to me and honour you have done me by electing me to preside over the deliberations of the Islamic Studies Section for the second time.

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PALI AND BUDDHISM SECTION (Including Tibetology)

अध्यक्षीय अभिभाषण

द्वारा

डॉ. धर्मचन्द्र जैन

प्राच्यविद्या जगत की विश्व प्रसिद्ध एवं भारतीय प्राच्यविद्या की एकमात्र प्रतिनिधि संस्था अखिल भारतीय प्राच्यविद्या सम्मेलन के ३५ वें महाधिवेशन के शुभ अवसर पर सादर समागत विशेषकर पालि एवं बौद्धदर्शन विभाग में सक्रिय भाग लेने के लिए पुण्यस्थली हरिद्वार में उपस्थित आप सभी प्राज्ञ महानुभावों का मैं हार्दिक स्वागत एवं अभिनन्दन करता हूं।

महानुभाव –

ज्ञान, वय, अनुभव एवं प्रतिष्ठा में मुझ ते सभी प्रकार से ज्येष्ठ, श्रेष्ठ एवं प्रेष्ठ मेरे गुरु कल्प अनेक महानुभावों के होते हुए भी पालि एवं बौद्ध दर्शन विभाग के उच्चतम आसन पर मुझ जैसे सामान्य व्यक्ति को आसीन करना आप महानुभावों के उदार मानस को प्रतिबिम्बित करता है इसके लिए मैं आप सभी उदारचेता विज्ञ मनीषियों के प्रति अपनी हार्दिक कृतज्ञता प्रकट करता हूं। साथ ही में यह आशा भी रखता हूं कि जैसा मुझे आज आपका स्नेह और आशीर्वाद प्राप्त है वैसा ही आपका मार्गदर्शन, शुभाशीष, सत्प्रेरणा एवं सहयोग भविष्य में भी निरन्तर मिलता रहेगा।

इस विभागीय सत्रारम्भ में पालि एवं बौद्ध धर्मदर्शन के उन शिक्षाविद् विद्वानों को, जो विगत वर्षों में हमारे साथ रहे हैं, उनके नामों का उल्लेख कर उनकी गरिमा को कम न करता हुआ, स्मरण करता हूं जिन्होंने इस अजस्र ज्ञानक्षेत्र में अपनी प्रतिभा से रचित अमर कृतियों द्वारा पालि एवं बौद्ध दर्शन की महान् सेवा की है।

मित्रो,

जैसा कि आप जानते भी हैं कि जगत में ऐसे महासत्व विरले ही होते हैं जिनका जन्म, ज्ञानोपलब्धि तथा महापरिनिर्वाण एक ही तिथि में हुआ हो, भगवान् बुद्ध उनमें से एक हैं। उनका जन्म वैशाख पूर्णिमा को हुआ था, विशद ज्ञान की प्राप्ति तथा परिनिर्वाण भी उनका उसी दिन पूर्णिमा को हुआ था।

योगावचर गौतम की दृष्टि में निम्न दोनों चर्याएं व्यर्थ हैं एक तो भोगविलासमय जीवन

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यापन (कामासुखिल्लिकानुयोग) और दूसरा क्लिष्ट आत्मतपसाधना (अत्तक्लिमथानुयोग)। स्वयं गौतम ने अपने जीवन के ३६ वें वर्ष में गया में नेरन्जरा नदी के तट पर मध्यम तपसाधना में स्थिर चित्त का अवलम्बन कर सम्यक्सम्बोधि की प्राप्ति की थी। इसे प्राप्त करते ही वे शुद्ध, बुद्ध, निरन्जन, जिन, तीर्थंकर, तथागत, सम्यक्सम्बुद्ध एवं सर्वज्ञ बन गए थे।

इस तप:पूत साधनाबल से उपलब्ध सम्बोधि में साक्षात्कृत एवं स्वानुभूत सद्धर्म के प्रसार का बुद्ध ने प्रणिधान कर आर्यखण्ड के मध्यमण्डल में चङ्क्रमण किया और हजारों के जीवन को कुआ चाहे वे छोटे थे या बड़े, राजा थे या रङ्क। सभी उनके व्यक्तित्व एवं पाण्डित्य से प्रभावित हुए बिना नहीं रहे। पैंतालीस वर्षों तक उन्होंने प्रज्ञा, दान एवं शान्ति की महिमा सिखलायी तथा त्याग का आनन्द एवं मैत्री, करुणा तथा समता का पाठ पढ़ाया। ८० वर्ष की आयु में महापरिनिर्वाण के धारक गौतम बुद्ध ने अपने शिष्यों से विदा लेते हुए कहा था कि शोक मत करो, यह असम्भव है कि जो संसार में आया है वह स्थिर हो, वह चाहे चेतन हो अथवा अचेतन सभी इन प्रिय वस्तुओं से बिछुड़ना पड़ता है। यह सद्धर्म ही तुम्हारा गुरु है। बाकी सब कुछ विनाशशील है अतएव अप्रमादी बन अपना निर्वाण स्वयं प्राप्त करो– **हन्द दानि भिक्खवे आमन्तयामि वो वयधम्मा सङ्खारा, अप्पमादेन सम्पादेथ ति।**

गौतम बुद्ध ने उस अवस्था को पा लिया था जब सब विचार एवं अनुबोध अस्तगत हो जाते हैं, व्यक्तिगत चेतना भी अपहृत हो जाती है। उनकी यह पूर्ण विमुक्तावस्था थी। आज भगवान् बुद्ध को परिनिर्वृत्त हुए लगभग २६०० वर्ष हो गए हैं। इन वर्षों में बौद्ध धर्म ने उत्थान – पतन के अनेक मोड़ देखे हैं। एक समय ऐसा भी आया था जब यह भारत से प्राय: लुप्त ही हो गया था।

बुद्ध के जीवन दर्शन के अध्ययन से दो दृष्टिकोण उभर कर सामने आते हैं। एक तो वह तपस्यारत एकाग्र, अन्तर्मुख, साधुयोगी की बुद्ध प्रतिमा जो आन्तरिक समाधि के आनन्द में निमग्न है। यह स्थविरवाद बौद्धधर्म से सम्बद्ध है। इसके अनुसार बुद्ध एक महामानव है तथा एक गुरु है। दूसरा प्राणिमात्र के दु:ख से सन्तप्रजीवन में प्रवेशकर उनके कष्ट को दूर करना अर्थात् बहुजनसमाज के हित एवं सुख का संदेश फैलाना है, जो उनके जीवन का एक मात्र लक्ष था। सत्वमात्र के प्रति करुणा से ओत-प्रोत यह दूसरी उत्तरभारत में ईसा प्रथमशदी के उत्तरार्ध से लेकर सांतवीं शदी के अन्त तक खूब फली और फैली। इस बुद्धयान ने विमुक्ति का आदर्श, श्रद्धा का अनुशासन और विश्वसेवा का मार्ग सबके लिए विकसित किया। पहली थेरवाद परम्परा का बोलबाला जहां श्रीलंका, बर्मा, इण्डोनेशिया तथा थाईलंड आदि देशों में रहा वहीं महायान दर्शन नेपाल, भूटान, सिक्किम, तिब्बत, कोरिया, मंगोलिया, वियतनाम, चीन एवं जापान में प्रचुर रूप में प्रचलित हुआ।

यद्यपि बुद्ध आत्मा एवं उसकी विशिष्ट सत्ता-ईश्वर–को नहीं मानते फिर भी वे पुनर्जन्म, परलोक में विश्वास करते थे। उनकी दृष्टि में देव, यक्ष, किन्नर, असुर, प्रेत एवं स्वर्गनरक की भारतीय कल्पना यथार्थ है। इस तरह वे देव एवं लोक दोनों ही वादों को स्वीकार करते हुए कर्म एवं उसके फलभोग को भी मानते थे–

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ये धम्मा हेतुप्पभवा
तेसं हेतुं तथागतो आह।
तेसं च यो निरोधो
एवं वादी महासमणो।।

यह बुद्ध की सार्वभौमिक देशना है। इसमें निहित अहिंसा एवं निर्वाण ये धर्म स्वर्ग एवं विमुक्ति के द्योतक हैं। यह ज्ञान एवं योग मार्ग भी है। स्वयं बुद्ध ने कहा कि जैसे समुद्र का एक रस लवण रस है वैसे ही इस मेरे सद्धर्म का भी एक रस है और वह है– विमुक्तिरस : सो थापि भिक्खवे, महासमुद्दो एकरसो लोणरसो एवमेव खो, भिक्खवे, अयं धम्मविनयो एकरसो विमुत्तिरसो। (चुल्लवग्ग)।

बुद्ध द्वारा वह विमुक्ति अमृत का द्वार खोल दिया गया था। इस अमृत को विना भेद-भाव के कोई भी व्यक्ति जो पुरुषार्थी है प्राप्त कर सकता है। बुद्ध की यह मान्यता है कि जन्म से कोई दूषित नहीं होता। शूद्र और ब्राह्मण भी जन्म से नहीं होता। सत्त्व तो अपने कर्म से वृषल होता है और स्वकर्म से ही वह ब्राह्मण भी होता है–

न जच्चा वसलो होति, न जच्चा होति ब्राह्मणो।
कम्मुना वसलो होति, कम्मुना होति ब्राह्मणो।।

(सुत्तनिपात गाथा ३६)

निस्सन्देह संसार एक अनन्त प्रवाह है जहां प्राय: सभी मतमतान्तरों के अनुसार कर्म का सिद्धान्त लागू होता है। अत: कुछ भी स्थिर नहीं, यहां तक कि देवी – देवता और मृत्यु भी चिरस्थायी नहीं है। एकही जीवन में मनुष्य का आचरण उसकी अनादि कालीन नियति का निर्णय नहीं कर सकता। बुद्ध के मत से सत्व का अपने भावी जीवन पर कोई अधिकार नहीं है। वह स्वयं भाग्य का विधाता है, वह अर्हत् बन सकता है और निर्वाण लाभ कर सकता है। बुद्ध का आदर्श भी इसी में है– मृत्यु पर विजय पाना और संसार सागर को पार करना।

प्राणियों का मृत्यु के अधीन होना संसारिक बंधन है जिसका एकमात्र कारण उसकी अविद्या अर्थात् अज्ञानता है। अविद्या से तृष्णा, उससे आसक्ति और फिर आस्रव होते हैं। पुन: आस्रव से अविद्या होती है और जन्म-जरा-मरण होते रहते हैं किन्तु सत्वों को अविद्या से, अज्ञानान्धकार से, विद्या, बोधि–प्रकाश की ओर बढ़ना है। कारण कि विपस्सना (प्रज्ञा) की जब प्राप्ति होगी तभी समत्व व अलौकिक आनन्द स्वरूप ब्रह्मत्व व निर्वाण की भी उपलब्धि होगी।

मुक्त बुद्ध की यह वह अवस्था है जो ब्रह्म से भी सर्वोकृष्ट है, जिसमें समस्त चित्तवृत्तियां, भय एवं आकांक्षाएं सब कुछ विलीन हो जाते हैं। यह आन्तरिक परम शान्ति की मनोदशा अदृश्य कांतिमान एवं शाश्वत है। इसी को उदान में अजात, अभूत, अकत तथा असङ्खत भी बतलाया गया है। (संयुक्तनिकाय ४. ३७३)

गौतम बुद्ध ने भारतीय आर्य सभ्यता से भिन्न किसी अन्य नये धर्म का प्रवर्तन नहीं

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किया था जैसे कि स्वयं बुद्ध ने भी कहा है कि भिक्षुओं मैंने वह एक प्राचीन राह देखी है, ऐसा एक मार्ग जिसे पुरातन काल में पूर्ण जातियों ने अपनाया था। मैंने भी उसी मार्ग पर चलकर धर्म के रहस्य को पाया है। इसी को मैंने इस जगत् के प्राणियों को भी उद्घाटित किया है। आबुसो, इस तरह यह ब्रह्मचर्य, ब्रह्मचिन्तन जो इतना अधिक फला-फूला, संसार के अधिकतर देशों में सत्त्वों द्वारा अपनाया गया, देवताओं एवं मनुष्यों के लिए सम्यक् रूप से प्रकट किया गया।

बौद्ध धर्म को इतना अधिक लोकप्रिय बनाने में महत्त्वपूर्ण योगदान महायानदर्शन में स्वीकृत बोधिसत्त्व की कल्पना है। जो सत्त्व बोधि–ज्ञान, निर्मल अमला प्रज्ञा–को पाने में निरन्तर प्रयासरत है, वह ही बोधिसत्त्व है। पूर्वजन्मों में किए गए अनेक पुण्य कर्मों के फलस्वरूप ही प्राणी बोधिसत्त्व के रूप में जन्मता है। बुद्ध बनने से पहले गौतम सिद्धार्थ ने महाराज शुद्धोधन के यहां बोधिसत्व के रूप में ही जन्म लिया था। एक बुद्ध के तीर्थकाल में अनेक बोधिसत्त्व, अर्हत् एवं प्रत्येक बुद्ध हो सकते हैं।

बोद्धिसत्त्व का प्रणिधान चित्त सदैव सत्त्वों के कल्याण में निरत रहता है। महाकरुणा से ओत प्रोत बोधिसत्त्व प्राणियों के दुःखों व कष्टों को स्वयं वहन करने एवं भोगने के लिए तत्पर रहते हैं। वे दूसरों के लिए दुःख सहन करने में ही अपना सुख समझते हैं। इसके लिए वे नरक में भी जाने से नहीं हिचकिचाते। वे कहते हैं कि मैं सभी सत्वों के भार को अवश्य वहन करूंगा। सभी सत्वों का उत्तरण करना मेरी प्रतिज्ञा है। में सभी सत्त्वों को मुक्त करूंगा–

अवश्यं निर्वाहयितव्यो मया सर्वसत्त्वानां भारः। नैष मम कामकारः।
सर्वसत्त्वोत्तारणप्रणिधानं मम। मया सर्वसत्त्वाः परिमोचयितव्याः॥

(शिक्षासमुच्चय पृ. १४८)

मेरे द्वारा कोई भी प्राणी पुण्य से वंचित न हो, में कल्पकोटि तक नरकों में वास कर सकता हूं– न च सर्वसत्त्वाः कुशलमूलैर्वञ्चितव्याः। व्यवस्याम्यहमेकैकस्मिन्नपाये परान्तकोटिगतान् कल्पान् संवसितुम्॥

इस तरह बोधिसत्त्व जगत् के समस्त प्राणियों के दुःखों का भार अपने कन्धे पर लेने के लिए तैयार हैं। इन सभी सत्वों के अपाय भूमि में पड़े रहने की अपेक्षा वे एक मात्र अपने को दुःखित होना अच्छा मानते हैं–

वरं खलु पुनरहमेको दुःखितः स्याम्, न चेमे सर्वसत्त्वाः अपायभूमिप्रपतिताः॥

(वहीं)

उपर्युक्त बोधिसत्त्वयान का विकास उत्तर भारत के पंजाब, कश्मीर, कन्धार एवं गान्धार में अधिक हुआ। वल्लभी बौद्धविहार इसका प्रमुख केन्द्र था। ईसा की प्रथमशती में कश्मीर नरेश कनिष्क बौद्ध धर्म का द्वितीय आश्रयदाता था। कनिष्क के समय में बौद्ध धर्म मध्य-एशिया तथा चीन में लाया गया तथा भारतीय-यूनानी बौद्धकला भी इसी के समय में विकसित हुई।

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दूसरी सदी में यही महायान दर्शन दो विचार धाराओं में विभक्त दृष्टिगोचर होता है। वे हैं– माध्यमिक या शून्यवाद और योगाचार अथवा विज्ञानवाद।

माध्यमिक व शून्यवाद सिद्धान्त के जनक आचार्य नागार्जुन (२ री शती) हैं। नागार्जुन ने इस सिद्धान्त को पुष्ट करने के लिए १५ ग्रंन्थों की रचना की। इनमें माध्यमिककारिका और विग्रहव्यावर्तनी प्रमुख हैं।

शून्यवाद सिद्धान्त ७ वीं सदी तक दक्षिण भारत विशेषकर आन्ध्रप्रदेश में अधिक समृद्ध हुआ। इसकी समृद्धि में आर्यदेव (३री सदी), बुद्धपालित एवं भावविवेक (५ वी सदी), चन्द्रकीर्ति (६ वी सदी) तथा शांतिदेव (७ वी सदी) आदि आचार्य प्रमुखता रखते हैं। चन्द्रकीर्ति भाष्यकार हैं। इन्होंने माध्यमिक कारिका पर विशिष्ट टीका लिखी है जबकि शांतिदेव द्वारा विरचित बोधिचर्यावतार और शिक्षासमुच्चय महायान की विशिष्ट कृतियां हैं।

ईसाकी ३ री शताब्दी में मैत्रेयनाथ ने उत्तर भारत में योगाचार मत की नींव रखी। बोधिलाभ में योग (ध्यान) एक प्रबल सम्बल है। योगावचर 'अर्चिष्मती' आदि दशभूमियों को भी पार करता है। इसी से इसे योगाचार कहा जाता है। जगत् में एक मात्र सत् बौद्धों के अनुसार 'विज्ञान' है। इसे ही चित्त, मन अथवा हृदय भी बतलाया गया है। इसी तत्त्व का जो सम्यक् प्रतिपादन करता है वह विज्ञानवाद है।

विज्ञानवाद विचार धारा को उत्कर्ष पर पहुंचने में ४ थी सदी के प्रमुख आचार्य असंग और वसुबन्धु हैं। वसुबन्धु की प्रथम रचना 'अभिधर्म कोशभाष्य' है जिसमें वैभाषिकों एवं सौत्रान्तिकों के सिद्धान्तों की समीक्षा प्रतिपादित है। अतः वसुबन्धु पहले वैभाषिक थे अथवा सौत्रान्तिक, इस विषय पर विद्वानों में मतभेद हो सकता है किन्तु निःसंदेह वे विज्ञानवादी अवश्य थे। 'विज्ञप्तिमात्रतासिद्धि' ग्रन्थ इसका प्रमाण है जिस पर आगे चलकर अनेक टीकाएं लिखी गयीं।

इनके शिष्य स्थिरमति एवं दिङ्नाग (५ वीं शती) ने इस विचार पद्धति को आगे बढ़ाया। दिङ्नाग ने 'न्यायप्रवेश' की रचना की। इसके बाद आचार्य धर्मकीर्ति का नाम आता है। ७ वीं शदी के इस आचार्य ने अनेक ग्रन्थों का प्रणयन किया, इनमें 'प्रमाणवार्तिक' विशिष्ट है। अनन्तर शान्तरक्षित और उनके शिष्य कमलशील (८ वी शती) आते हैं। शान्तरक्षित का 'तत्त्वसंग्रह' बड़ा उपादेय है।

जैसे बौद्ध जगत्, श्रीलंका का, जहां पालि त्रिपिटक अपने मूल में सुरक्षित रहा, चिरऋणी है, और जहां ५ वीं शदी के आचार्य बुद्धघोष ने जाकर विसुद्धिमग्ग की रचना की तथा त्रिपिटक पर भाष्य भी लिखा जिन्हें अट्ठकथाओं के नाम से जाना जाता है। श्रीलंका के बौद्धधर्म का महान् प्रभाव बर्मा, कम्बोडिया, इण्डोनेशिया, थाईलंड, स्याम और लाओस पर पड़ा। बर्मा में तो आज अभिधर्म का पारायण होता है। यहीं आचार्य अनुरुद्ध ने 'अभिधम्मत्थसंग्गहो' की रचना की जिस पर बाद में अनेक टीकाएं मिलती हैं। 'सद्दनीति' जैसे पालि व्याकरण ग्रन्थ की रचना भी यहीं हुई है।

चौथी से छठी शताब्दी के मध्य में यह बौद्ध सांस्कृतिक लहर कांचीपुरम् में तथा थाईलंड के पश्चिमी किनारेतक फैल गयी थी जो पुराने समय में कम्बोडिया का दक्षिणी हिस्सा कहलाता था। यही समय भारत में गुप्तकाल का स्वर्णयुग था। बौद्ध संस्कृति एवं कला

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के उपलब्ध मथुरा, सारनाथ, नालन्दा, अजन्ता–एलोरा और धान्यकूट के अनेक अवशेष गुप्त-वंशी राजाओं के समय में सम्पन्न बौद्ध धर्म की समृद्धि को दर्शाते हैं। इन दिनों कश्मीर में वल्लभी के बाद उज्जैन दूसरा सबसे बड़ा बौद्ध विद्या का केन्द्र बना हुआ था। गुप्तराजाओं के शासनकाल में श्रद्धा की भेंट स्वरूप अनेक स्तूप, मन्दिर और विहारों का निर्माण किया गया था तथा नालन्दा-विश्वविद्यालय की भी स्थापना की गयी थी।

उधर चीन में भी सांस्कृतिक विरासत, जो ईसा की २ वीं शदी में ही बीज रूप में अंकुरित हो चुकी थी, ने नया वाना धारण किया। चीनी विद्वान माउत्सिङ् ने एक 'वार्तिकभाष्य' लिखा जिसमें बौद्ध सिद्धान्तों की तुलना की गयी है। ईसा ४०१ में महायान दर्शन, विशेषकर माध्यमिक सिद्धान्तों के प्रौढ ज्ञाता आचार्य कुमारजीव चीन पहुंचे। उन्होंने अपने चीनी शिष्य विमलाक्ष के सहयोग से ३०० से भी अधिक जिल्दों का चीनी भाषा में अनुवाद किया और एक मौलिक ग्रन्थ भी लिखा तथा अनेक बौद्धविहारों का वहां निर्माण कराया। समस्त चीन प्रायः बौद्ध देश बन गया।

छटी शदी में भारत से एक अन्य विद्वान परमार्थ चीन गए और उन्होंने भी बौद्ध संस्कृत ग्रन्थों का अनुवाद चीनी भाषा में किया। चीनी श्रमण युवान च्वांग, जिसने ६२१ में भारत की यात्रा की थी, बौद्ध साहित्य के एक बडे संग्रह को अपने साथ ले गया था। उसने बाद में उनका चीनी भाषा में अनुवाद किया। यह विज्ञानवाद का विद्वान था। ७ वीं शदी में चीनी तंगवंश के शासन काल में सिंहल, भारत और जापान से अनेक बौद्धभिक्षु चीन में गए। इनमें एक बौधिरुचि भी है जो चीन में ही बस गए थे। इन्होंने ५३ बौद्ध ग्रन्थों के चीनी अनुवाद किए।

लवपुरी में ७ वीं शदी के मान शिलालेख मिलते हैं। ये थाईलंड के विभिन्न स्थलों में १३ वीं शदी तक प्राप्त होते हैं जो वहां के लोगों में बौद्ध धर्म की स्पष्ट प्रभावना प्रकट करते हैं। शैलेन्द्र राजाओं के शासन काल में महायान बौद्ध धर्म प्रसार इन्हीं दिनों इण्डोनेशिया के द्वीपों में हुआ था!

इसी शताब्दी में तिब्बत में बौद्ध धर्म, जिसने यहां २ री शदी में विधिवत प्रवेश पा लिया, मेधावी नरेश स्रोडवस्तन स्गमपो की देखरेख में प्रचुरतया विकसित हुआ, वृद्धिंगत हुआ। अपने अनेक देशवासियों को भारतीय बौद्ध विद्यापीठों में अध्ययनार्थ भेजा गया। थोनमिसममीद तिब्बती विद्वान ने लिपि का सृजन किया और व्याकरण सम्बद्ध आठ स्वतंत्र ग्रन्थों की उसने रचना की।

८ वीं शदी में यहां के राजा ने नालन्दा से आचार्य शान्तरचित को अपने यहां बुलवाया जिन्होंने तिब्बतियों की अभिरुची के अनुरूप तान्त्रिक विद्या का प्रचलन किया तथा अनुवादित बौद्धकार्य को भी सुव्यवस्थित किया। उक्त तन्त्रमन्त्रयान से एक नयी जैन धर्म ध्यान साधना उद्भूत हुई जो चीन और दक्षिण कोरिया के रास्ते से होती हुई जापान में चिरस्थायी हो गयी।

९ वीं शदी बौद्ध का तिब्बती स्वर्ण युग था। तत्कालीन नरेश ने बौद्ध धर्म गुरुओं को उदारता पूर्ण अनुदान और सुविधाएं दी एवं राज्याधिकार भी दिए। इसी नवम शताब्दी में पूर्वी भारत में पालवंश के बौद्धधर्मानुयायी शासकों ने विक्रमशिला, ओदन्तपुरी और सोमपुरी

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के नये बौद्ध विहार बनवाये।

विक्रमशिला विहार के नवोदित आचार्य अतिश दीपंकर ज्ञानश्री १० वीं शदी में तिब्बत गए जिन्होंने योगाचार के सिद्धान्तों पर अनेक प्रवचन दिए जो तिब्बती में लिपि बद्ध किए गए। आपने यहां रह कर अनेक ग्रन्थों का अनुवाद किया और प्रसिद्ध ग्रन्थ बोधि-पथ-प्रदीप की रचना की। कालचक्र पर भी आपने व्याख्या लिखी है। आपका एक प्रबल भक्त और सहायक भी था जिसका नाम रत्नभद्र था जिसने उन्हें अनेक संस्कृत ग्रन्थों के अनुवाद करने में मदद की।

इस तरह भारत के बाह्य देशों में विशेषकर मध्य एशिया में बौद्धधर्म का जब निष्ठापूर्वक परिपालन और प्रचुर बौद्ध साहित्य का निर्माण किया जा रहा था वहीं दुर्भाग्य है कि भारत में यह सांस्कृतिक वैभव नष्ट किया जा रहा था। ११ वीं से १४ वीं शदी तक का समय भारत के लिए दुर्दिन थे, इन ४०० वर्षों में विदेशी आक्रमणकारी हमलावरों ने ब्राह्मण धर्म पर ही वार नहीं किया बल्कि जितने भी जैन एवं बौद्ध विहार, मन्दिर, विद्यापीठ, थे उन सभी को प्रायः भग्न कर दिया और प्रचुर साहित्य को उन्होंने जला कर नष्ट कर डाला। इसके अतिरिक्त पारंपरिक विद्वानों द्वारा पाण्डित्य पूर्ण परिश्रम से अन्य अपने निष्कर्षों के प्रति दुराग्रह की भावना ने भी भारतीय संस्कृति को पर्याप्त क्षति पहुंचायी।

जो कुछ बौद्धविहार अथवा कला केन्द्र बच भी गए थे वे प्राकृतिक आपदाओं से ढक गए। १५ वीं से १८ वीं शताब्दी लगभग ३०० वर्षों तक भारत में मुस्लिम राजाओं का दबदबा रहा। इस काल में बौद्धधर्म का न तो अधिक ऱ्हास ही हुआ और न ही अधिक उसकी वृद्धि ही हुई, जबकि इन्हीं दिनों चीन एवं तिब्बत में बौद्ध धर्म का पठन–पाठन तथा लेखन जारी था। तिब्बत में १३–१४ वीं एवं १६ वीं शदी के तिब्बती बौद्ध विद्वानों, बुस्तोन एवं तारानाथ इतिहासकारों को नही भुलाया जा सकता जिन्होंने मौलिक बौद्ध भाष्यों की रचना की तथा अनुवादित ग्रन्थों को व्यवस्थित किया।

१६ वीं एवं अर्ध २० वीं शदी लगभग १५०-२०० वर्षों का समय भारत में अंग्रेजों के आधिपत्य का रहा है। कुछ अंग्रेज विद्वान भारतीय संस्कृति से अत्यधिक प्रभावित हुए। उन्होंने उसे संरक्षण दिया। अजन्ता, एलोरा, सांची, आबू एवं उदयगिरि खण्डगिरि आदि के कलामन्दिर एवं स्तम्भ लेख प्रकाश में आए। साहित्य के अनेक भाण्डागार उनके हाथ लगे जिनमें से अधिकांश महत्त्वपूर्ण ग्रन्थों को वे लन्दन ले गए और कुछ एक को कलकत्ता, पटना, सिकिम, एवं नेपाल में सुरक्षित रखा गया। एशियाटिक सोसायटी जैसी संस्थाओं की स्थापना की गयी। लन्दन तथा कलकत्ता में आंग्ल भाषा में उनका सम्पादन एवं अनुवाद का कार्य प्रारम्भ हुआ। तुलनात्मक एवं समीक्षात्मक अध्ययनपरक ग्रन्थों की रचना हुई। तथा कोश-ग्रन्थ बनाये गए।

के. पी. जायसवाल रिसर्च इस्टिट्यूट पटना, भण्डारकर ओरियण्टल रिसर्च इन्स्टिट्यूट पूना एवं बौद्ध अध्ययन एवं अनुसंधान केन्द्र सिक्किम जैसी शोध संस्थाओं की स्थापना की गयी। अनेक विद्यालय, और महाविद्यालय और कुछ विश्वविद्यालय खोले गए जिनमें आंग्ल शिक्षा नीति के आधार पर अध्ययन अध्यापन प्रारम्भ हुआ इसमें श्रमणविद्या को अधिक अधिमान नहीं मिल पाया।

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हमारे सम्माननीय पण्डित राहुल सांकृत्यायन आज विद्यमान नहीं है किन्तु ऐसे समय में उनके द्वारा कृत महनीय कार्य को भुला देना मेरा अक्षम्य अपराध होगा। पण्डित जी ने अनेकशः नेपाल, सिक्किम, भूटान, लद्दाख एवं चीन की क्लिष्ट यात्राएं की और वहां से प्राप्त दुर्लभ प्राच्य विद्या के नगीने हस्तलिखित ग्रन्थ अपने साथ भारत लाये जो पटना आदि स्थानों में रखे गए और उनमें से कुछ को उन्होंने अपने पास भी रखा। इनमें से अधिकतर पांडुलिपियां पटना, शांतिनिकेतन, एवं कलकत्ता तथा मद्रास से प्रकाशित हो चुकी हैं और आगे भी बाकी पर सम्पादन कार्य चल रहा है। स्वर्गीय सांकृत्यायन जी ने अभिधर्मकोश का संस्कृत संस्करण प्रकाशित किया तथा बौद्ध दर्शन एवं पालि साहित्य से सम्बद्ध ग्रन्थों का निर्माण किया।

स्वतन्त्र भारत में १९५६ का वर्ष बौद्धों के लिए अनेक उपलब्धियों से भरा हुआ था। इसे बुद्ध की २५०० वी० जयन्तीवर्ष घोषित किया गया। केन्द्रीय एवं राज्य सरकारों ने बौद्ध विद्या के अध्ययन एवं अनुसंधान के लिए अनेक योजनाएं बनायी। परिणाम स्वरूप नव नालन्दा विहार शोध एवं दिल्ली विश्वविद्यालय में बौद्ध अध्ययन पीठ की स्थापना की गयी। बौद्ध अध्ययन पीठ पर पी. वी. बापट को प्रोफेसर, भिक्षु जगदीश काश्यप को नालन्दा शोधपीठ का तथा डॉ. पी. एल. वैद्य को पूना से मिथिला संस्कृत संस्थान दरभंगा में डाइरेक्टर नियुक्त किया गया।

भिक्षु जगदीश काश्यप ने अपने परम मित्रों एवं शिष्यों के सहयोग से सम्पूर्ण पालि त्रिपिटक को सिंहल भाषा से रोमन एवं बर्मी संस्करणों के साथ मिलान कर देवनागरी लिपि में रूपान्तरित किया। ऐसे ही डॉ. पी. एल. वैद्य ने भी समस्त महायान दर्शन के नववैपुल्य सूत्रों का कुशल सम्पादन किया जिससे बौद्धविद्या के तुलनात्मक अध्ययन में और अधिक प्रगति हुई। अन्य भारतीय विश्वविद्यालय जैसे कलकत्ता, नागपूर एवं बनारस में स्वतंत्र रूप से तो कहीं कहीं इस विद्या को संस्कृत के साथ पढाया जाने लगा।

डॉ. नलिनाक्षदत्त ने महायान एवं थेरवाद दर्शन पर विद्वता पूर्ण ग्रन्थों की रचना की। आचार्य नरेन्द्र देव, डॉ. शत्कारी मुखर्जी, भिक्षु सिद्धार्थ, विधुशेखर भट्टाचार्य एवं डॉ. बिमलचरण लाहा ने बौद्ध साहित्य एवं उसके इतिहास परक अनेक शोध पूर्ण रचनाएं लिखी हैं। जो आज भी छात्रों की गाईड बनी हुई हैं। इसी श्रेणी में डॉ. धर्मानंद कौशाम्बी, डॉ. ए. सी. बनर्जी, डॉ. पद्मनाभ जैनी, डॉ. जी. सी. पाण्डेय, डॉ. के. सी. पाण्डेय, भरत सिंह उपाध्याय, प्रोफेसर प्रह्लाद प्रधान, भदन्त आनन्द कौशल्यायन, प्रो. जगन्नाथ उपाध्याय, प्रो. रामशंकर त्रिपाठी, डॉ. श्रीनिवास शास्त्री, डॉ. गोपिकामोहन भट्टाचार्य, डॉ. आर. सी. पाण्डेय, डॉ. सत्यव्रत शास्त्री, डॉ. अनन्तलाल ठाकुर, डॉ. नथमल टाटिया, डॉ. करुणेश शुक्ल, डॉ. गुलाबचन्द्र चौधरी, प्रोफेसर बलदेव उपाध्याय एवं आर. सी. द्विवेदी प्रभृति विद्वान आते हैं जिन्होंने बौद्ध विद्या पर अनेक महत्त्वपूर्ण ग्रन्थों का सम्पादन एवं अनुवाद किया तथा अनेक मौलिक शोध ग्रन्थों की रचना की।

१९६० से १९७० तक के दशक में नालन्दा, कलकत्ता, दिल्ली, वाराणसी एवं नागपुर से अनेक युवक विद्वान निकले जो विभिन्न महाविद्यालयों एवं विश्वविद्यालयों में अध्ययन एवं अध्यापन में लगे हुए। इनमें डॉ. महेश तिवारी, डॉ. एन. एच. समतानी, डॉ. एल.

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एम. जोशी तथा प्रोफेसर लक्ष्मीनारायण तिवारी प्रमुख हैं। इसके अतिरिक्त बौद्ध विद्या के अन्य विद्वानों में डॉ. वी. एन. झा, द्वारकादास शास्त्री, डॉ. रघुनाथ पाण्डेय, डॉ. भागचन्द्र जैन, डॉ. एस. के पाठक, प्रो. एम. एम. शर्मा, प्रो. एच. के बनर्जी, डॉ. वी. चक्रवर्ती, डॉ. के. सी. जैन, डॉ. जे. आर. जोशी, प्रोफेसर संघसेन सिंह, डॉ. के. के. मित्तल, डॉ. डी. सी. जैन, डॉ. (श्रीमती) विजयारानी गुप्त, डॉ. सूर्यप्रकाश व्यास आदि विद्वानों के नाम भी उल्लेखनीय हैं जिन्होंने पालि एवं बौद्ध दर्शन विषयक अनेक कृतियों का सम्पादन किया व शोधपूर्ण अनुपम ग्रन्थों की रचना की जिससे भारतीय वाङ्मय के भण्डार में अक्षय वृद्धि हुई।

इसी दशक में बौद्ध विद्या के अध्ययन में प्रगति की एक और कड़ी जुड़ गयी जब तिब्बती बौद्ध दलाई लामा अपने शिष्यों के साथ भारत आए। ये बौद्ध लामा धर्मशाला, सारनाथ, डलहौजी, मसूरी, सिक्किम, भूटान, लेह (लद्दाख) आदि स्थलों में जाकर बसे। इनके अध्ययनार्थ केन्द्रीय सरकार ने विशेष महाविद्यालय खोले। सारनाथ में तिब्बती उच्च शिक्षा संस्थान की स्थापना की गयी। आज यह अनुसन्धान संस्थान आधुनिक साधनों से सुसज्जित तथा सुव्यवस्थित है। यह अपने में मिनी विश्वविद्यालय है। इस संस्था को बौद्ध गुरु दलाईलामा का आशीर्वाद प्राप्त तो है ही तथा इसे भिक्षु समदोङ् रिनपोछे, डॉ. थुबतन छोगडुब, प्रो. सेम्पादोर्जे, येशेथबखे, आचार्य ङ्. वङ्. समतेन्, लोबजंग नोरबू शास्त्री, तथा वंगछुक दोर्जे नेगी जैसे निष्ठावान विद्वान् भी मिले हैं। जो निरन्तर शोधकार्य में संलग्न हैं। धी: दुर्लभ बौद्धग्रन्थ शोध पत्रिका का प्रकाशन यहीं से होता है। इसके नौ अंक निकल चुके हैं जिसमें तिब्बती ग्रन्थों की सूची उनके विशेष विवरण के साथ दी गई है।

१९८० एवं १९९० के दशक में कश्मीर सरकार ने जम्बू विश्वविद्यालय में स्वतन्त्र बौद्ध अध्ययन विभाग की स्थापना की तथा सारनाथ में व्यक्तिगत एक नये भिक्षु जगदीशकश्यप की स्मृति में बौद्ध एवं एशियाइ शोध संस्थान की स्थापना की गयी जिसके डाइरेक्टर प्राचीन भारतीय संस्कृति के वरिष्ठ प्रोफेसर डॉ. ए. के. नारायण हैं और कार्यकारी डाइरेक्टर डॉ. एन. एच. समतानी हैं। यहां सम्पादन एवं अनुवाद कार्य का प्रारम्भ किया गया है। संस्थान से 'अप्पमाद' नाम से जर्नल के दो अंक निकल चुके हैं जिसमें विद्वानों के बौद्ध विद्या पर खोजपूर्ण पठनीय अनुबन्ध प्रकाशित किए गए हैं।

विगत दो वर्षों में पालि एवं बौद्ध विद्या पर जिन विद्वानों के मौलिक एवं सम्पादित ग्रन्थ प्रकाशित हुए हैं वे हैं–

१. मौलिक एवं शोध ग्रन्थ में

उत्तरभारत में बौद्ध धर्म, डी. सी. अहीर (१९८६); धर्मकीर्तिज थ्योरी आफ हेतु सेन्ट्रीसिटी आव अनुमान, एम. आर. चिंचोरे (१९८६); दी ओरिजिन एण्ड नेचर आफ एनसीएन्ट इण्डियन बुद्धिज्म, डॉ. के. टी. एस. सराओ (१९८६); स्टडीज इन बुद्धिज्म एण्ड सिक्किम, हरचरणसिंह सोबती; भारतीय दर्शन में परिवर्तन का स्वरूप, विशेषत: बौद्ध दर्शन के सन्दर्भ में, डॉ. मंजु; बुद्धिस्ट मंक्स एण्ड मोनॅस्ट्री ऑफ इण्डिया, सुकुमार दत्त, विशेष हैं। श्री. ए. पी. बुद्धदत्त माहाथेर द्वारा कन्साईज् पालि-इंग्लिश-डिक्शनरी नामक शब्दकोश प्रकाशित

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किया गया है।

२. सम्पादित ग्रन्थोंमें

नागार्जुन का मध्यमक शास्त्र भाग-२ डॉ. रघुनाथ पाण्डेय (१९८६); तिब्बती बौद्ध धर्म में निर्वाण, हरचरण सिंह सोवूती (१९८८); सहस्सवत्थुप्पकरण, डॉ. शारदा गांधी (१९९०); आचार्य धर्मकीर्ते प्रमाणवार्तिकम्, रामचन्द्र पाण्डेय (१९८६) विशिष्ट रचनाएं हैं।

३. अन्य ग्रंथ

तिब्बती बौद्ध धर्म पर भी प्रचुर साहित्य प्रकाश में आया है। इसमें दलाई लामा ने तिब्बत एवं अपने से पूर्व के बौद्ध गुरुओं की गरिमा पर पांच पुस्तकों की रचना की है। वे हैं–

१– पाथ आव दी बोधिसत्त्वाज् करियर
२– सिलेक्टेड वर्कस् आव दी दलाई लामा, भाग १–२
३– दी थर्ड दलाई लामा
४– दी तिब्बत गाईड
५– तिब्बत इन माई कन्ट्री।

इसके अतिरिक्त अन्य विद्वानों के मौलिक शोध ग्रन्थों में दी बुद्धिज्म आव तिब्बत, जेफारी हापकिन्स, तथा सम्पादित ग्रन्थों में निर्वाण इन तिब्बतन बुद्धिज्म, हरचरणसिंह सोबती, दी योग आव तिब्बत-जेफरी हापकिन्स, भावप्रकरण आव आचार्य कमलशील, बोधिपथप्रदीपिका आव आचार्य दीपंकर ज्ञानश्री आचार्य सेम्पा; माइन्ड इन तिब्बतन बुद्धिज्म लती रिन्बोचे; न्यायप्रवेश आव दिङ्नाथ, सेम्पार्दीजी; प्रतीत्यसमुत्पादहृदयम्, सर्वतथागतसंग्रह, लोकेशचन्द्र; दी तान्त्रिक डिस्टिंक्सन, जेफरी हापकिन्स; तिब्बतन धम्मपद; विंशति भोर उपसर्ग प्रक्रिया तथा शून्यता सप्तति आव नागार्जुन विद आटो कमेन्ट्री आदि महत्त्वपूर्ण एवं उपयोगी ग्रन्थ हैं।

इस तरह भारत में ही नहीं अपितु विदेशों के विभिन्न विश्वविद्यालयों एवं शोध संस्थानों विशेषकर जर्मनी में पालि एवं बौद्धदर्शन पर मौलिक खोजपूर्ण ग्रन्थों की रचना तथा महत्त्वपूर्ण पाण्डुलिपियों का सम्पादन किया है। इसके अतिरिक्त विभिन्न जर्नलस एवं सर्व शोध पत्रिकाओं में विगत वर्षों में छपे पाण्डित्यपूर्ण अनुबन्धों का उल्लेख विस्तार भय से नहीं कर रहा हूं, क्षमा चाहता हूं।

जगत् में भारत ही एकमात्र ऐसी भूमि है जो कुछ विशिष्ट ज्ञान-ऊर्जा तरंगों से स्पन्दित है, यह वह जगह है जिसका दावा अन्य कोई देश नहीं कर सकता, जिसने अद्भुत रूप में अपनी सारी प्रतिभा को यथार्थ (सत्य) जानने एवं यथार्थमय (सत्यमय) हो जाने के प्रयास में एकाग्र कर दिया। यह विशाल बौद्धवाङ्मय भारतीय कला, इतिहास एवं संस्कृति को समझने का एक अद्भुत प्रयास है। अतः

मित्रो,

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बौद्ध धर्म एक कल्याणकारी दर्शन है। अभी भी पालि एवं बौद्ध दर्शन विषयक अनेक पाण्डुलिपियों का सम्पादन करना तथा उनपर समीक्षात्मक अध्ययन करना अपेक्षित है।

इस तरह मैंने आपके समक्ष अपने संक्षिप्त भाषण में २० वीं शती तक के बौद्ध विद्या के विकास पर प्रकाश डाला है। यह कितना उपादेय है, उपस्थित विद्वन्मण्डल ही जाने, फिर भी मैं अपेक्षा करता हूं और कतिपय सुझावों के लिए आप सभी को आमन्त्रित भी करता हूं जिससे यह और अधिक उपयोगी बन सकेगा।

महानुभाव,

आपका मैंने अधिक समय लिया। आपने मुझे शांतिपूर्वक सुना इसके लिए आप सभी के प्रति धन्यवाद पूर्वक हार्दिक कृतज्ञता प्रकट करता हूं। यदि कुछ अनुचित कह दिया गया हो तो इसके लिए क्षमाप्रार्थी हूं।

केषाञ्चिदवदद् धर्मं पापेभ्यो विनिवृत्तये।
केषाञ्चित् पुण्यसिद्ध्यर्थं, केषाञ्चिद् द्वयनिश्रितम्॥
द्वयनिश्रितमेकेषां गम्भीरं भीरुभीषणम्।
शून्यताकरुणागर्भमेकेषां बोधिसाधनम्॥

इन्ही शब्दों के साथ

ओम् नमो तस्स भगवतो अरहतो सम्मासम्बुद्धस्स।

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INDIAN LINGUSTICS SECTION

PRESIDENTIAL ADDRESS

By

Dr. K.K. Mishra

Fellow delegates

I offer my sincere gratitude to the authorities and executive committee of All India Oriental Conference for electing me the President of the Indian Linguistics Section of the 35th Session of the All India Oriental Conference being held at Gurukul Kangri University, Hardiwar (U.P.). By bestowing the great honour upon me they have perhaps recognised my intellectual gifts earlier awarded to me by my gurus. I am conscious of my shortcomings and anadhikäritva to preside over this gathering of learned scholars, Particularly when I think of the galaxy of the stalwarts like Dr. Suniti Kumar Chatterjee, Dr. Sukumar Sen, Dr. S.M. Katre, Dr. P.B. Pandit and several other linguists of repute who have adorned this chair in the past. Yet, I could not resist this tempting honour and dare to refuse the responsibility assigned to me because I feel it to be the spontaneous expression of my friends and learned scholars who have reposed their kind confidence in me. However, I will prove worthy of their confidence in humbly discharging my duties of conducting the business of this section to the satisfaction of all concerned with the kind co-operation of all of you. I cordially welcome you all in the Indian Linguistics Section of this Conference.

Let us now pay homage to the recently departed souls of the savants whose schoalrly contribution in the field of Indian Linguistics would continue to be remembered for ever.

1. **Dr. Baburam Saxena**, an eminent linguist and orientalist passed away on May 12, 1989 at the age of 91 years at Allahabad.

He worked under great Indologist Dr. Turner on 'Evolution of Avadhi' at Oxford University.

His 'Sämänya Bhäṣävijñäna' is a very popular text for those interested in the deep study of Indian Linguistics. He was one of the greatest analysts of

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the Mid Indo-Aryan (Prākrtas) languages namely Māgadhī, Śaursenī, Mahārāshtri etc. These for long have served as authoritative works of Indian Linguistics. He has done valuable works in the field of Lexicography during his period of Vice-Chairmanship of Technical Terminology Commission of the Govt. of India. After Sir Ganganath Jha, he was the first D. Litt. of Allahabad University. He was Prof. & Head of the Deptt. of Sanskrit, Allahabad University for nine years (1950-1959). He also served as Vice-Chancellor of Allahabad and Raipur Universities.

His Sanskrit-Vyākaraṇa-Praveśikā is serving successfully the cause of Sanskrit Grammar and Language among the College and University students of Hindi region.

His disciple Dr. Kapiladeva Dvivedi got training of Linguistics under him. His work on Sanskrit Semantics known as 'Vyākaraṇa-Darśana aur Arthavijñāna' bears the distinct mark of able guidance of Dr. Saxena.

In honour of his erudite, scholarly contributions, a felicitation volume was brought out by the Sanskrit Sahitya Parisat, Lucknow, in 1983.

Through his scholarly contributions, he will be remembered for many decades to come by the world of scholars.

2. **Dr. Bholanath Tiwari,** a noted Hindi linguist, died on 25th October, 1989 at the age of 66 years. He has made valuable contributions in the field of Indian Linguistics in the form of 89 books on almost all the aspects of Hindi language and Literature and general lingustics. Some of his significant publications are as follows :

(i) His book on General Linguistics entitled 'Bhāṣāvijñāna' is a very popular textbook for post-graduate students, published for the first time in 1955 and its twentieth edition also having seen the light of the day.

(ii) Bhāṣāvijñānakoṣa published in Banaras in 1957.

(iii) Paryāyakoṣa in 1955.

(iv) Bhāratīya Bhāṣāvijñāna Kī Bhūmikā was edited by him alongwith two other scholars in 1972. This volume contains valuable thought on different aspects of Indian Linguistics by way of articles of reputed scholars.

(v) Hindī Bhāṣā Kā Itihāsa

(vi) Hindī- Aṅgrejī-koṣa

(vii) Hindī-Uccāraṇakoṣa in 1986

(viii) Hindī Bhāṣā Kī Saṅracanā

(ix) During the last 3-4 years he started a series on the structure of Hindi Language and brought out six books under this :

1. Dhvani-saṅracanā
2. Rūpasaṅracanā
3. Śabdasaṅracanā
4. Sandhisaṅracanā

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5. Arthsanracanā
6. Vākyasaṁracanā

The seventh book under this series entitled 'Sāmājikasaṁracanā' is being brought out after his death by his daughter Ms. Mukulpriyadarshinī.

(x) Hindī-paryāyavācīkoṣa in 1990 after his death

(xi) Citramaya-bālakoṣa in 1990 after his death

He has made several valuable contributions in other areas such as Vartanī, Kāryālaya Hindī, Śailīvijñāna, Anuvādavijñāna etc. Dr. Tiwari served in the University of Delhi for years and retired as Professor of Hindi. He also served as Visiting Professor for two years in Taskent University, USSR (1962-64).

3. Dr. Kapil Dev Shastri, an eminent scholar of Sanskrit-vyākaraṇa- darśana unfortunately passed away on 3rd March 1990 in a road accident at Kurukshetra. He had recently retired as Chairman of Dayānandapīṭha of Kurukshetra University. He has contributed a lot on Sanskrit 'Grammar, Linguistics and Vedic Studies. His critical work on Vaiyākaraṇaparamalaghumañjūṣā of Nāgeśabhaṭṭa is a great contribution in the field. He was honoured by the Govt. of Haryana and U.P. Sanskrit Academy.

We have assembled here with the objective to take stock of the achievements already made and what we propose to achieve in the field of Indian Linguistics.

The linguistic studies in India have continued ever since the Vedic period, and some of the known linguists mentioned in the Prātiśākhyas, Śiksā-sūtras and works on grammar were Agniveśya, Anyatareya, Agastya, Indra, Kaṇva, Gārgya, Gautama, Vyāḍi, Śākṭāyana, Śākalya etc. The Aṣṭādhyāyī of Pāṇini has been considered as the greatest monument of human intelligence in the field of linguistics. Patañjali (150 B.C.) and Bhartṛhari (600 A.D.) further contributed to the brilliant tradition of Linguistics.

In modern times, the linguistic studies in India were first started in Bombay University in 1877 with the Wilson Philological Lectures by Dr. R.G. Bhandarkar. Later a chair of comparative Philology was set up in Calcutta University with Dr. Suniti Kumar Chatterjee as the first Professor of Indian Linguistics. In 1928 oriental scholars, interested in Linguistics established Linguistic Society of India at Lahore. In Deccan College, Poona, the Dept. of Linguistics did a lot of work on Linguistics from 1939 to 1945, and later the Govt. of India approved its plan of "Dictionary of Sanskrit based on Historical Principles" delineating the history of each Sanskrit word from the Ṛgveda to the 8th Century (A.D.) of which four volumes have come out and the remaining are in progress. In 1953 Deccan College, Poona, also organised a conference of Linguists in which it was decided that Linguistics should be made a more central subject in Universities curriculum. Later the University of Agra and Annamalai also took lead in the field of Linguistics by establishing K.M. Institute of Hindi Linguistics and Silver

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Jubili Deptt. of Dravidian Linguistics respectively. Similar Departments were also started in the Universities of Hyderabad, Mysore, Delhi, Aligarh, Kurukshetra, Shantinketan, Banaras etc.

The All India Conference of Linguistics was started annually under the auspices of the Lingustic Society of India, and its first session was held in 1970 under the Presidentship of Dr. Suniti Kumar Chatterjee. The L.S.I. established in 1928 shifted its activities to Deccan College Poona and got registered in 1966 under Bombay Public Trust Act 1950. The *Indian Linguistics*, a quarterly journal of the society, is coming out regularly. Besides, the research journal and the proceedings of several Linguistics Conferences the L.S.I. has brought out several publications relating to linguistics.

Thus the over-all piture of linguistcs right from the beginning is quite brilliant. The pioneering work done by R.G. Bhandarkar, I.J.S. Taraporewala and S.K. Chatterjee will be ever remembered. Dr. Siddhewhwar Verma's systematic presentation of ancient Indian phonetic observation and his study of Himalayan dialects is a great contribution to the tradition of Indian linguistics. Equally well-known is the contribution of Dr. Sukumar Sen to Indo-Aryan Linguistics and that of Dr. T.P. Meenakshisundaram to Dravidian Linguistics.

In the field of Linguistics and language teaching a good amount of work is being done in many institutes established by the Govt. of India, such as, Central Institute of Indian Languages, Mysore; Central Institute of English and foreign languages, Hyderabad; Central Institute of Hindi, Agra; Central Hindi Directorate, Delhi. The details of the activities of these institutes are already explained in my Presidential Address to this section delivered at Calcutta on Oct. 24, 1986. (Already published in the Proceedings).

Now I would like to present before you some of the achievements and activities in the field of Indian Linguistics during the period between the current and the preceding sessions of the All India Oriental Conference (1989-90).

International and National Conferences, Seminars & Workshops

1. VIII World Sanskrit Conference was organised by the International Association of Sanskrit Studies and the Institute for Indology, University of Vienna, Austria, on August 27– September 2, 1990 in which four sections were devoted to Linguistic Studies namely Indian Grammar, Linguistic Studies, Modern Sanskrit, and Sanskrit and the Computer. In this conference several significant papers were contributed on various aspects of Indian Linguistics. List of such papers is appended.
2. XXXIII International Congress of Asian and North African Studies was organised by the University of Toronto, Toronto, Canada from 19th to 25th August 1990 in which also there were some sections devoted to Linguistic Studies. Some very valuable papers were contributed on various aspects of Indian Linguistics the list of which is attached.

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3. International Seminar on the common bases of Urdu and Hindi was organised in Aligarh jointly by the Central Institute of Indian Languages, Mysore and Aligarh Muslim University Department of Linguistics on January 3-5, 1989. Following are the six themes under which papers by learned scholars were presented

(i) Hindi-Urdu: Political confusion of a Linguistic Reality.
(ii) Common Heritage of Urdu-Hindi: Cultural and Historical perspective.
(iii) Common structural properties of Urdu and Hindi : Lexical system.
(iv) Common Structural properties of Urdu and Hindi : Grammar.
(v) Common structural properties of Urdu and Hindi : Phonetics and Phonology.
(vi) Common Bases of Urdu and Hindi : Educational Perspective.
(vii) The Sociolinguistic Treatment of Commonality in Urdu and Hindi.

4. A National Seminar on Linguistics and Language Teaching with special reference to Language Teaching in India was organised by the Department of Linguistics, Aligarh Muslim University, Aligarh, from 16th to 18th January 1990. A number of papers were presented by scholars followed by discussions.

5. A National Seminar on Tradition of Linguistics in Ancient India was organised by the Sanskrit Deptt. Saugar University, Saugar, on October 8-10, 1990.

6. A three-day All India Seminar on 'The influence of Sanskrit on Indian Languages & Literature' was organised by Delhi Sanskrit Academy on October 19-21, 1989.

7. A three-day National Seminar was held at Hoshiarpur in March 1990, organised by the V.V.B.IS & I.S., Punjab University.

8. A Prakrit workshop was organised by Bhogilal Leherchand Institute of Indology from 2nd to 14th July, 1990 at Vijay Vallabh Smarak Complex in Delhi.

9. A National Seminar on perspectives on Indian English was organised by the Deptt. of Linguistics and Contemporary English, University of Hyderabad from 14th to 16th February, 1990. Twenty papers were presented by scholars from India and abroad.

Research Works, Books, Theses and Articles etc.

Centre of Advanced Study in Sanskrit, Univeristy of Poona, has published a significant book Panini's *Taddhita Rules* by Dr. Saroja Bhate (Class B. No. 10, 1989).

The following books of Dr. V.N. Jha, Director. CASS are worth mentioning here :

1. Studies in Language, Logic and Epistemology
2. Studies in the Padapāṭha and Vedic Philology
3. The Philosophy of Relations
4. The Philosophy of injunctions
5. The Logic of Intermediate causal Link.

Dr. (Mrs.) Saroja Bhate, Head of the Deptt. of Sanskrit, Poona University is engaged in completing the following two projects:

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1. New Edition of the Aṣṭādhyāyī
2. Source-book of Pre-Pāṇinian Linguistics

The following Ph.D theses are also being prepared under her supervision;

(A) Some grammatical concepts and their applications to computer.
(B) Philosophical contents in the Vyākaraṇa-Mahābhaṣya.
(C) Upsargas in Panini's system.

BORI has published a valuable volume of Patanjali's Mahābhāṣya (Sthānivadbhāvāhnika) by Dr. S.D. Joshi and Roodbergen in which main paninian theories like paratva, siddhatva, asiddhatava, antarangabahirangatva, sthānivattva etc. have been discussed in this volume.

BORI has also published six volumes of Mahābhāṣyadīpikā alongwith translation based on one manuscript available at Berlin. This is the most important commentary written in 4th Cent. A.D. on which later commentaries are based.

The Deccan College Sanskrit Dictionary Department has brought out the 3rd volume of Sanskrit Dictionary on Historical Principles completing 1958 pages.

The Central Institute of English and Foreign Languages, Hyderabad, released two volumes of CIEFL working papers/occasional papers in Linguistics during 1989-90. The degree of Ph.D and M.Litt was awarded to two and nine scholars respectively for their theses on topics related to Lingustics and Phonetics during 1989-90 by CIEFL.

Centre for Applied Linguistics was established at the University of Hyderabad in 1988. Till date 5 scholars have been awarded M.Phil. degree in Applied Linguistics. CALTS has released volume I of working papers in January 1990.

Central Institute of Hindi, Agra, under the Ministry of Human Resources Development, Govt. of India, has published a few works on Linguistics during 1989-90 such as 'Bhāṣāśikṣaṇa tathā bhāṣāvijnāna' and Kośavijñāna: Siddhānta aur mūlyāṅkana.

Some work on Indian Linguistics is being carried out in the KSD Sanskrit University, Darbhanga, under the guidance of Dr. Vidhata Mishra, Prof. & Head, Deptt. of Grammar & Linguistics. A thesis entitled 'Liṅgānuśāsnana: A Critical Study' was completed under him. 'Uṇādivivecana' has also been completed by another scholar there.

Dr. Vidyaniwas Mishra, a noted Sanskrit & Hindi linguist is being honoured by the Murtidevi Award by Bhartiya Jnanapitha. Recently the Vice-Chancellor of Sampurnanand Sanskrit University, Varanasi presented his paper on 'Panini's Metalanguage' in the VIII World Sanskrit Conference held at Vienna, Austria, in August-September, 1990.

A number of significant books on different aspects of Indian Linguistics have been published during the years 1989-90. Some such books are mentioned in the list appended.

At the end, I would like to put before you some suggestions which need

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kind attention of the scholars and authorities for advancement of linguistic studies of our country. It is well known fact that common language binds or unites the people while different languages divide them. Nothing is more effective than a common language in uniting the people. If a man from the North goes to the South and speaks to the people in their language, he is accepted as their own kith and kin and so also vice-versa. Against this, different languages divide the people so much as no other factor does. Unity among the different regions of the country and sections of the society is most imperative need of hour in order to save our dear motherland from further dissection and disintegration. For this, parallelism in vocabulary, expressions etc. of different vernaculars of our country should be assiduously worked out. The labour devoted to this study is sure to be rewarded and not to be in vain as Sanskrit is common original source of development of most of them. Even those which are not direct discendents of Sanskrit are at least influenced in some measure by it. The study of phonetic changes will reveal to our astonishment extreme parallelism among our different languages. This is in its turn assured to bring about unity and amity among the people of the country. This is a gesture I wish to make for the linguistic study being given an impetus both by the government agencies and academies. It will be a service to our Nation.

Some knowledge of lingustic science may be desirable for a language teacher in schools also. Hence provision should be made to include a paper or part thereof on modern Linguistics (mainly language teaching components) in the Shikshashastri or B.Ed. courses for language teachers.

These are some of the ideas I thought I should present before this learned gathering. We have assembled here to participate in the deliberations on various aspects of Indian Linguistics. The scholars will read their research papers and will provide food for our thought. I am sure every scholar present here will try to give the best in him and the deliberations will be quite lively and interesting.

I once again extend a most cordial welcome to all of you, specially to the learned linguists whose research papers we are eager to hear.

Thank you.

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PHILOSOPHY AND RELIGION SECTION

PRESIDENTIAL ADDRESS

By

Dr. H.P. Malledevaru

My dear learned friends,

The rare and coveted privilege of addressing this august assembly of distinguished scholars and philosophers of the 35th session of the All India Oriental Conference held at this sacred Haridwar has come to me due to the grace of Ultimate Reality. I thank all those who were responsible for bestowing this rare honour on me.

In the beginning, I offer salutations to the holy Mother Ganga, who flows here serenely providing happiness to all the beings.

India is a land of philosophers. Many great sages and seers have performed penance and attained emancipation here at Haridiwar. Hence this has become a sacred pilgrimage centre.

The Mahima, the sancitity of this holy place is experienced by one and all, not only when one is physically present here, but also when one remembers the majestic and merciful Ganga flowing here, which is always helpful to spiritual pursuits.

Panditaraja Jagannatha says :

Smṛtim yātā puṁsām akṛtasukṛtānām api ca yā, haratyantastandraṁ timiram iva candrāṁśusaraṇiḥ

The A.I.O.C. meeting here is due to the frution of good deeds performed by us, probably, in our previous births. It is certain that philosophers gathered here will be inspired by the spiritual aura of this sacred place. I am sure, they will contribute immensely in consolidating the philosophical knowledge and also in highlighting the progress achieved in the latest days in this field.

Philosophy, as we all know, means the love of knowledge. Perhaps, man

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is the only being that philosophises. This is certainly the thing that separates man from the rest of the other beings. "To be a philosopher is not merely to have thoughts, nor even to found a school, but so to love wisdom as to live, according to its dictates, a life of simplicity, independence, magnanimity and trust" says Thoreau. It is this love of wisdom and cherished desire for knowledge which should be the guiding force for mankind. Philosophy is not mere religion, not mere metaphysics, not mere dry knowledge, but a sublime wisdom which presents a wholesome synthesis of life as a whole.

In India, religion and philosophy seem to be inseparable. Here philosophy is not merely an academic pursuit, it is a way of life intertwined with religion. When some one says that he is a Dvaitin or Advaitin or anything else, he is stating his religion and philosophy together. In India religion and philosophy have been fused together. Hence I think that it is most appropriate to have named this section "Religion and Philosophy".

In the field of religion also, India offers an endless variety. The genius of India admits and accommodates diversity and unity together. Even though different people might be worshipping different deities, there was always a religious tolerance which was delcared by the Vedic seers which unequivocally proclaims that the basic Reality is one notwithstanding the difference of forms.

'Ekaṃ sat viprā bahudhā vadanti'

The famous stanza stated in an inscription of Belur temple, viz.,

Yaṁ Saivāḥ samupāsate Siva iti brahmeti Vedāntino
Bauddhā Buddha it pramāṇapatavaḥ Karteti naiyāyikāḥ
Arhannityatha Jainaśāsanaratāḥ Karmeti mīmāḥsakāḥ
Sosyam vo vidadhātu vānchitaphialam trailokyānatho Harih.

clearly demonstrates the tolerant attitude of those times. It was common in those days for members of the same family to pursue different faiths. This is relevant even now taking into consideration the integrity of the nation.

Many texts on religion also contain philosophical passasges which deserve to be studied and researched. I would like to mention the Āgamas specially in this regard. Out of two hundred and fifty three Āgamas, only ten percent are published. Each Āgama consists of four Pādas, viz., Kriyāpāda, Caryāpāda, Yogapāda and Jñānapāda. The first two Pādas pertain to religion and the last two deal with philosophy.

The French Institute of Indology, Pondicherry, deserves to be praised for its commendable efforts in bringing out many Āgamas. I am glad to submit that I have also critically edited Vātulāgama and Vīrāgama and the Oriental Research Institute, Mysore, has published them in four volumes. Many more texts have to be critically edited and published. Studies of these Āgamas have also to be

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taken up to unfold their religious and philosophical contents.

Tantra is also another field that requires the attention of the scholars. Arthor Avalon's translations and independent treatises have helped the English knowing people in understanding the significance of the Tantric ways of worship and meditation. Many works of both Tantra and Āgamas, as well as those on Advaita, Dvaita, Śaktiviśiṣṭādvaita etc. remain still in manuscripts. Hence it is our primary duty to strive for bringing them into light.

'Bhedanirāsa', an Advaita work of the celebrated author Annambhatta, Mallanārya's 'Śivalingasūryodaya,' an allegorical and philosophical drama and Maritontadarya's 'Kaivalyasāra' have been recently published from the Oriental Research Institute, Mysore.

Lingarajiya, Somanatha Bhasya, Amretsvarabhasya, Dasagranthi etc. which are important philosophical texts have not yet been brought to light. Therefore effort is to be made to publish the unpublished texts.

Science and philosophy are two faces of the same coin. Their methods are different, but the aim remains the same. Both have Reality as their final target. To put it in a nutshell, Science is analytical description, Philosophy is synthetic interpretation. Will Durant in his 'Story of Philosophy' beautifully compares and contrasts Science and Philosophy thus.

> "Science wishes to resolve the whole into parts, the organism into organs, the obscure into the known.... But the philosopher is not content to describe facts. He wishes to ascertain its relation to experience in general, and thereby to get at its meaning and its worth..... To observe processes and to construct means is science, to criticise and co-ordinate ends is philosophy".

Keeping this in mind, we have to look at the scene of philosophy to-day. We need not feel dejected that philosophy is not venerated in the present day as it was, say, in the days of Plato and Aristotle, or in the days of Vasiṣṭha and Viśvāmitra. We need not feel sorry that science has acquired all the prominence leaving very little to philosophy. For, after all, science is the daughter of philosophy. Let philosophy progress in its own way and help science and all other branches of knowledge to prosper.

The mankind has always had great souls, the philosophers, who enriched the human existence by their devotion and dedication. Whether it be in India, or in Greece or in China or any other part of the globe, it was the philosophers who gave the world a synthetic view of life, a peep into the secrets of the universe and a view of the latent potential of the human soul.

Two streams of philosophy are visible : the Western and the Eastern. Western philosophy had Greek and its neighbouring states as its cradle. Great minds like Socrates, Plato, Aristotle, Democritus, Epicurus and others nurtured it in the early times. Later it grew under the care of stalwarts like Francis Bacon, Spinoza, Voltaire, Immanuel Kant, David Hume, Hegel and Schopenhauer. In

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the modern times, we have Bergson, Croche, Whitehead, Russel and others.

In the east, philosophy found its origin in the seers of the Vedas. Gautama Buddha, Vardhamāna Mahāvīra, Akṣapāda Gautama, Kaṇāda, Patañjali, Vyāsa, Jaimini and other sages of India made remarkable contribution in the advancement of what we call Indian Philosophy. From time to time great thinkers like Śaṅkara, Rāmānuja, Basava, Madhva, Nānak, Vallabha, Nimbārka, Caitanya and others enriched the philosophical thought of this country.

The Vedic seers or Ṛṣis were seekers of truth that lies behind appearances. Their prayer was

Hiraṇmayena pātreṇa satyasyāpihitam mukham
Tat tvam pūṣan apāvṛṇu satyadharmāya dṛṣṭaye

These seers also visualised the one reality present in diverse forms.

These thoughts were collected, codified and clarified by the Śūtrakāras of the six orthodox schools of thought called Ṣaḍdarśanas viz. Sāṅkhya, Yoga, Nyāya, Vaiśeṣika, Mīmāṁsā, and Vedānta. In a parallel development, we have non-orthodox schools of Cārvāka, Bauddha and Jaina which also helped in the advancement of Indian philosophical thinking. Nāgārjuna, Dharmakīrti, Kundakunda, Samantabhadra and others are some of the brightest stars of the galaxy of Indian philosophy.

Śaṅkara, who appeared in the horizon in the eighth century A.D. gave Indian Philosophy a new turn by writing Bhāṣyas, i.e. elaborate commentaries on the Brahmasūtras, the Upaniṣhads and the Bhagavadgītā which came to be called Prasthānatraya. This set a pattern for other Ācāryas who propounded their own theories to establish independent schools of philosophy and religion.

The two great commentators on Śaṅkara, viz. Vācaspati Miśra and Vivaraṇakāra have not only explained the great master's views, but also have expounded many original theses. Their works, themselves commentaries, have given scope to many commentaries and subcommenatries. It is necessary to delve deep into these works and to assess their real philosophical value. It is also necessary to study comparatively the Advaitic works and the idealistic schools of western philosophy.

Rāmānuja hailed from Tamilnad and propagated the Viśiṣṭādvaita. While Śaṇkara laid stress on the path of knowledge (Jñānamārga) Rāmānuja emphasised the path of devotion. Of course, knowledge and devotion are not mutually contradictory. The question is only regarding the relative importance. However, there are many fundamental differences between these two schools.

Basaveśvara, who hailed from Karṇāṭaka, revived and reformed Śaktiviśiṣṭādvaita emphasising equal importance to Bhakti, Jñāna and Kriyā in order to attain salvation. He also granted spiritual freedom even to women.

Madhvācārya of the thirteenth century establish the Dvaita school. His followers Jayatīrtha and Vyāsarāya wrote works to strengthen the foundation of Dvaita system. Madhusūdana Saraswatī wrote his magnum opus Advaitasiddhi in reply

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to Vyasārāya's 'Nyāyāmṛta'. Dialectical arguments have seen their zenith in these works.

Some other Ācāryas like Bhāskara, Vallabha, Nimbārka have also written commentaries on Vedāntic texts. All these have to be studied dispassionately by modern philosophers and their value is to be estimated.

Three concepts play the pivotal role in Indian philosophy: Deva (Godhead), Jīva (Soul) and Jagat (World). Right from the beginning, these have posed problems to the thinkers.

In the Kaṭhopaniṣad, Naciketas asks Yama about the existence of Jīva (Soul) :

Yeyam prete vicikitsā manuṣye
Astītyeke nāyamastīti caike

The two views opposite to each other regarding the survival of the soul after death are beautifully stated here.

The existence of the world independent of the viewer is questioned by the idealists i.e. Vijñānavādins and Advaitins, while realists prove such existence with ferver.

The existence of God, i.e. the Creator of the Universe is unacceptable to the Cārvākas, Bauddhas, Jainas and even to the orthodox schools of Sāṅkhya. Hence, these concepts form the essence of philosphical thought and debate in our country. Philosophy has yet to find the solutions to the problems pertaining to the nature of these entities.

This is where probably religion and philosophy have to converge. The mystical experience of great religious teachers might provide some answers at least to those that are participants in such experience. The Śrutis (the revealed texts) categorically state that the soul or Ātman is not comprehensible at all for words and mind.

Yato vāco nivartante aprāpya manasā saha

It is also stated in the Kaṭhopaniṣad that irrespective of the depth of knowledge of a person, Ātman is not comprehensible by him, unless he is free from vice, keeps his mind, body, sense-organs pure and possesses equanimity of mind.

Nāvirato duścaritāt nāśānto nāsamāhitaḥ
Ńāśāntamanaso vāpi prajńānenainam āpnuyāt

The ultimate aim of ācāra is to establish the purity of mind, body, sense-organs, actions and the environment.

Pañcendriyasya dehasya, buddheś ca manasas tathā.
Dravyadeśakriyāṇāṃ ca śuddhir ācārā īṣyate !!

This brings us to ethics which is an integral part of religion and philosophy. Modern Philosophy has to face these questions in a new light and to come up with answers that satisfy the curiosity of the man of the 20th century.

Dear friends,

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Philosophers are seekers of truth. Nothing is greater than truth. We should love knowledge and wisdom.

Philosophy should not remain in ivory towers. It should reach the common man. It should help him in facing the trials and tribulations of life. It should also give him the inner poise and peace for which all beings strive. It is rightly said in the Mahābhārata :

Śamārtham sarvaśāśtṛāṇi
praṇītāni maharṣibhiḥ ।
Sa eva sārvaśāśtrajñaḥ
Yasya śāntam manassadā ॥

May our efforts make these achievements possible.

I wish you all, good, cheerful and useful discussions in the ensuing session. I wholeheartedly thank all the learned scholars of this august assembly.

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SOUTH-EAST ASIAN STUDIES SECTION

PRESIDENTIAL ADDRESS

By

Dr. Rajendra Mishra

Dear friends
Ladies and Gentlemen,

I feel much honoured, to be with you, on this auspicious occasion of the 35th session of the All–India Oriental Conference held at Haridwar. While delivering my presidential address at the South–East Asian Studies Section of this session I still recollect the ever-fresh fragrant spring days which I lived and enjoyed in the pretty divine island of Bali from May 87 to April 89.

South East Asia include in itself the South East Asian countries like Vietnam, Cambodia, Laos, Thailand, Malasyia, Singapore and Burma along with 13677 islands of the Indonesian territory in the Pacific ocean. All these countries achieved the acme of their cultural, mythological, political and literary splendour under the Indian sovereignity which was established here between the 1st and 4th century A.D. It can be clearly proved through the chinese, Greek, Arabic, and Indian historical records still preserved in the History of the Ming dynasty (China), the books written by Patolemy, Pompinus the Mela and Periplus (Greece), Arabic records by Al-Baruni, Yakut and Saharayar in connection with the discovery of Jabuj (= Shri Vijaya, the golden land) and ultimately in some distinct Buddhist texts like Lankavatarsutra, Divyavadana and Mahavansh etc.

There was a time when the whole Pacific region survived and flourished under the Ramayan-culture. Several Indian princes and priests along with their companions penetrated into these unknown mysterious far-east islands either in search of gold, silver and spices, or to quench the invicible thirst for getting majesty. Most of them were really destined to be the first rulers of that area like Shrimara

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in Champa (Mysore incription), Sannaha and Sanjaya in Western Java (Changal rock-editct 732 A.D.) and so on.

Under the royal supremacy of the Mataram kings in western Jawa, Indian i.e. Sanskrit literature was reproduced in the Kavi language (Old Javanese as named and recognized by the Dutch scholars later on). Under the patronage of Dharmavansha and Erralanga (1010-59 A.D.) nine Parvas of the Mahabharata were translated into Kawi. Valmiki Ramayana had been reproducd under the title of Ramayana Kakaween by the end of 9th century A.D. Raghuvansha, Kumarasambhava, Kiratarjuniya, Manusmriti, Panchatantra and several hundred other Sanskrit texts were also either translated or reproduced by the exalted emergent Javanese poets under the patronage of the Kadiri, Singasari and Majapahita dynasties.

Mpu Yogishavara, the royal court-poet of Vatukura Balitunga (9th century A.D.) of the Mataram dynasty composed Ramayana Kakaveen on the basis of the Valmiki Ramayana, Bhattikavya and Kalidas's works. This monumental voluminous work comprises 26 sargas and 2778 Kawi-shlokas composed in Sanskrit metres. The most effective, flowery and archaic language, pregnant with the deepest human impulses, establishes this great work on the top of the Indo-Javanese *belles- lettres.*

Thus, the Ramayana Kakaween, being followed by a galaxy of superb literary works, still remains the most significant object of persual and religous practice in the whole south-east Asian region. This Kakaween tradition was followed by the Sumanasantaka by Mpu Monaguna, Sagmaradahana by Mpu Dharmaja, Bharatayuddha by Mpu Sedah (and Panuluha), Arjunavivaha by Mpu and Krshnayana by Mpu Triguna. Several thousand other works, relating to Philosophy, Astrology, Astronomy, Grammar, Prosody, Lexicography and several other disciplines were written incessanatly and exuberantly in the duration of 1500 years of the Indian rule in Jawa.

This is a surprising fact that the great Javanese Hindu empire not only headed the whole South East Asian region politically but on the other hand it remained the champion of the literary prosperity in that area. Apparently it is proved through the common Ramayana tradition which developed simultaneously in those far-east countires, the tradition which included the Ramayana Kakaween in Jawa, Ramakien in Thailand, Hikayata Rama in Malaysia and Fa Lok -Fa Lam in Laos.

A new feature of the indegenous Shaivism and Vaishnavism potentially emerged under the patronage of the Shaiva rulers in Champa (modern Vietnam) and Vaishnava rulers of Kambuja (modern Cambodia). Almost all the Indian literary branches, alongwith art, culture, architecture, sculpture and music etc persistingly flourished in the South East Asian countries from 1st to 15th century A.D.

And then comes the era of Islamization. By the end of the 15th century

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A.D. most of these countires were forcefully toppled by the Islamic invasions and everything was changed in no time. Now the Arabic and Persian elements became elegant and supreme in every sphere of life, particularly in literature and art. Pelegongan (orchestra), Vayang and Pakem (dramaturgy) in their present forms are undoubtedly the original contributions of the Wali Muslim saints who lived in the Pasisir disticts of the north Java. These south East Asian Sultanats (except a few countries) were again enslaved by the Western powers for some period and ultimately these nations could achieve freedom by the end of the second world war.

The far-east Asian countries are now developing and progressing in their own way. New disciplines of study are getting popularity everywhere like agriculture, technology, medical and library sciences, geo-physics and linguistics etc. But the Western pattern of education is dominating everywhere.

The ASTI (Akadami Semi Tari Indonesia - Academy of Art and Dance, Indonesia) has justified its name in Indonesia by popularising Balinese temple dances like Pendet, Rejang, and Sanghyang etc. I had already collected a brief account of 65 folk dances of the Indonesian archipelago, while staying at Denpasar, Bali. Most of the modern Indonesian books have been written in Bahasa Indonesia, the national language of the Nation. Here is a list of some recent publications.

1. *Agama Hindu - kini dan nanti S. Pudia 1988, Religion.*
2. *Akshara dalam Kebudayaan Bali*
   I Gusti Ngurah Bagus 1989 Philology
3. *Struktur Bahasa Bali, Jakarta 1989 Philology*
4. *Balinese paintings A.A. Made Jalantik. (in press) Art & Painting,*
5. *Ihteraksi antara Kebudayaan Pariwisata dan Teknologi, Ida Bagus Mantra 1988 Culture.*
6. *Sejarah Kesusatraan Sanskerta, Dr. Rajendra Mishra. 1989 Literature.*

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VEDIC SECTION

"THE CHARACTERISTIC DIFFERENCE BETWEEN THE KAUŚIKASŪTRA AND THE GṚHYASŪTRAS"

By

Sushanta Kumar Chakravorti

The text of the Kau S. (= Kauśikasūtra) demonstrates the science of application of the Atharvanic mantra material, while the texts of the other GS-s (= Gṛhyasūtras) deal in the main with the mantra material of the three other Vedas, viz., the Ṛgveda, the Sāmaveda and the Yajurveda. Naturally the characteristics of the ritual procedure depicted in the Kau. S. are segregated in many aspects from those of their counterparts in the GS-s.

An essential difference between Kauśika and other Gṛhya authors is that the main theme of discussion in the GS-s aims at the sacramental rites such as Annaprāśana, Cūḍākaraṇa, Upanayana, Vivāha, etc., whereas the Kau. S. treats a wide variety of subjects wherein the sacramental rites form only a part. No Gṛhya author deals, as Kauśika does, with rites like those to find lost property (Kau. S. 52. 12-14), to direct the course of rivers (40.1 - 10), to obviate the effect of evil signs in women (42. 19 -21), to impart sexual vigour (40. 14 -18), to come out of danger from storms and lightning (38. 1 - 10), to free fields from animals destructive to their products (51. 17 - 22), to procure rain (41.1 - 7), to ward off the influence of ill-omened birds (46.7 - 8) and so on (see. 11. 7 - 10; 21. 12 - 14; 39; 41. 18 - 20, 21 - 26; 46. 1 -3 , 6; 58. 1 - 2). Kauśika (93 - 136) evolves, unlike the Gṛhya authors, processes to evade earthquake, to take measures in case of eclipse of the sun or the moon, in case there happens any conflagration, or there appears famine or epidemic, or if the fire caused in the village burns the houses, and so forth (also see the list of omens and portents in the last *pariśiṣṭa* of the AV [= Atharvaveda] and compare 'Synoptical Survey of the contents of the Grihya-sūtras', SBE., Vol. XXX., pp. 306 - 307). This diversity of contents of the Kau. S. bears

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by nature testimony to the fact that the Kau. S has been far more widely involved than the GS-s in evolving numerous healing elements against the ills of life.

One characteristic difference of Kauśika from the Gṛhya authors is that the rites concerning the women's domain, viz., Garbhādhāna, Puṁsavana, etc., are treated in the GS-s singly and separately under separate heading as in the case of all other rites, whereas in the Kau.S. the women's rites have been assembled together in isolation from *sūtra* 32.28 to *sūtra* 36.40. Dārila and Keśava, the commentators of the Kau. S. stamp these sūtras together as *Strīkarmāni.* Here in these *sūtras* Kauśika casts light on the feminine problems like sterilty, abortion, obtaining a good husband, suppressing paramours, overcoming and damaging rival women, etc., none of which is treated by any Gṛhya author.

Kauśika (35.1) records a number of rites, viz., Puṁsavana, Garbhādhāna, Sīmantonnayana, etc. curiously under the single heading *puṁsavanāni* — a fact not recognized by the Gṛhya authors. Under the *puṁsavanāni* are included some tiny but interesting rites such as *Garbhadṛṁhaṇa* (35.12 seq.), Vīrakaraman (35.16) and *Prajāgarbhakarman* (35.17 - 19) which are left out unrecorded in the GS-s.

Still curious is the fact that Kauśika begins the 35th Kaṇḍikā of his sūtra with the discussion of the Puṁsavana (35.1 - 4), interrupts this discussion with a part of deliberation on the Garbhādhāna (35.5 - 7), further begins suddenly the discussion on the Puṁasavana (35.8 - 10), and then turns again to the Garbhādhāna (35.11). Such style of representation is unknown to the GS-s.

A special feature of the Kau.S is that it represents the sacramental and educational rites sporadically, that is to say, interveningly. It discusses Medhājanana under Kaṇḍikā 10; Nāmakaraṇa, Nirṇayana and Annaprāśana are treated in far-off Kaṇḍikā 58 one after another, i.e.,, in sūtras 13-17, 18 and 19-21 respectively; but Samāvartana is depicted under sūtras 12-18 of Kaṇḍika 42, while Godāna and Cūḍākaraṇa are placed respectively under 53.1 - 54. 14, and 54. 15 - 22; Upanayana is described under 55.1 - 57.30, whereas Vivāha is put under Kaṇḍikā-s 75-79. This peculiar pattern of presentation is quite away from the concerning system of the GS-s which generally presents the rites in somewhat different order of arrangement either from marriage to death, or from conception to marriage.

While the GS-s handle as usual the subject of domestc ritual, the Kau.S proffers in addition a great many subjects of strictly Atharvanic character, which do not necessarily belong to the Gṛhya periphery exclusively. Mention may be made here of rites like those in war and battle (Kau. S 13.1 = 16. 26), that of restoration of a dethroned king (16. 27 - 32), that of the coronation of a minor potentate (17.1 = 10), that of the same of a greater potentate (17.11 - 34), rites for remedy for diseases and injury (25.1 - 32.27), Samudra-karman (18.32 - 38) etc.

Whereas the Gṛhya authors devote a lot of sūtras to describe the Sīmantonnayana, Kauśika contributes only one sūtra (35.20) in sketching the same. That the content

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of this sūtra of Kauśika cannot be known without the aid of a *paddhati* or *bhāṣya* is probably due to the reason of its complete cessation from the Gṛhya characteristics of the Sīmantonnayana.

The Jātakarman in the Kau.S is not as elaborate as it is in the GS-s, apart from their differences in procedure. The rite is somewhat loosely set up in Kau.S. 10. 16 - 18 in the midst of many other sūtras (10.1 = 15, 19 - 24) dealing with peculiar matters relating to the Medhājanana.

Another glaring point of distinction between Kauśika and the Gṛhya authors is that the Gṛhya authors, viz., Gobhila (2.6.1; 2.7.2; 2.8.8; 3.3.1, 3.7.2, etc.), Āśvalāyana (1.14.1; 1.16.1; 1.19.1; 2.2.1 etc), Mānava (1.16.1; 1.18.1; 1.20.2, etc.), Āpastamba (6.14.1; 6.15.8; 6.16.1; 7.19.8 etc.) Hiraṇyakeśin (2.1.2.2; 2.1.4.6; 2.1.5.1, etc), Bodhāyana (1.9.1; 2.1.23; 2.3.1., etc.), Páraskara (1.14.2 - 3; 2.10.2; 2.15.1, etc.) and others, generally mention particular time with regard to the performance of the sacramental and many other rites, but Kauśika does not point out any such time except in case of the Vivāha (75.2 - 5).

As to the treatment of mantras the Kau. S keeps itself almost away from the fold of the GS-s. The mantras, such as *medhāṁ te devaḥ savitā*, etc. (Āśvalāyana GS 1.15.2, Āpastamba GS 6.15.4, Gobhila GS 2.7.19., Khādira GS 2.2.35, Hiraṇyakeśī GS 1.2.6.4 — slighly different text under Upanayana, also see Āgniveśya GS 1.1.3., cf. Bhāradvāja Gs 1.24 — Karṇānumantraṇa), and *aśmā bhava paraśur bhava*, etc. (Hiraṇyakesī GS 2.1.3.2., Āgniveśya GS 2.1.3., Bodhāyana GS 2.1.5., Jaiminīya GS 1.8., Vāráha GS 2.5., Mānava GS 1.17.5., Páraskara GS 1.16.18., Vaikhānasa Smārta Sūtra 3.14, Bhāradvāja GS 1.25., Āśavalāyana GS 1.15.3) employed remarkbaly in the Jātakaraman of the Gṛhya tradition, do not find place in the similar rite of the Atharvanic tradition which, being recorded in the Kau.S., uses Av. 4.30. exclusively. The popular mantra in the Gṛhya tradition of the Upanayana, viz., *suśravaḥ suśravā asi* etc. (Āśvalāyana GS 1.22.19, Mānava GS 1.22.17., Bhāradvāja GS 1.10., Kāṭhaka GS 4.1.21., also see Páraskara GS 2.4.2) has no entry in the Atharvanic tradition of the same. Accordingly the GS-s do not indulge any Atharvanic mantra in these rites.

Containing a prayer for long life AV 8.2 is included in the *āyuṣyagaṇa* (see AV Pariśiṣṭa 34.4), and has as such no special significance for being employed in specific rites like Nāmakaraṇa, Annaprāśana and Niṣkramaṇa, though Kauśika freely uses the hymn in full as well as in part in different acts in these rites respectively (Kau. S 58, 14 -16 — Nāmakaraṇa : the whole hymn, i.e., AV 8.2; Kau.S 58.17 —Nāmakaraṇa; AV 8.2.16; Kau. S. 58.19 — Annaprāśana : AV 8.2. 18 — 19; Kau. S 58.18 — Niṣkramaṇa : AV 8.2 14 — 15). But the Gṛhya authors employ no mantra of this hymn in the concerning rites.

Some of the mantras which are applied by some Gṛhya authors, but not by Kauśika, to the Vivāha, are found in AV 19.24.2, 5; 20.127.12., etc., but this does not necessarily mean that the AV is the source of those mantras, for the

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original contexts of them have nothing to do with the marriage ceremonies, and still further, the 19th and 20th Kāṇḍas of the AV., to which the mantras belong, are regarded as later additions.

A number of mantras which are found neither in the Saṁhitā-s, Brāhmaṇa-s, etc., nor in any other extant Vedic texts, and which were just existing presumbaly in a somewhat popular manner being composed by the authoritiative persons in the different communities, figure well independently in both the traditions. Such mantras, to clarify again, in the Gṛhya texts, are conspicuous by their absence in the Kau.S and vice versa. Mention may be made here of the Gṛhya mantras like *somo no rājā'vatu mānuṣīḥ praja niviṣṭacakrā sau* (Āśvalāyana 1.14.7 : Sīmantonnayana; a similar mantra is found in Hiraṇyakeśin 2.1.1.3., Bhāradvāja 1.21., Āgniveśya 2.1.2., Pāraskara 1.15.8., Bodhāyana 1.10.11 and Vaikhānasa 3.12); *prajāpatiḥ puruṣaḥ parameṣṭhī sa me putraṁ dadātu,* etc. (Jaimini 1.5 : Puṁsavana); *suśravaḥ suśravasaṁ mā kuru yathā tvaṁ suśravaḥ,* etc. (Bhāradvāja 1.10 : Medhājanana ceremony under Upanayana); *bhūr ṛgvedaṁ tvayi dadhāmyasau svāhā, bhuvo yajurvedaṁ tvayi* (Śāṅkhāyana 1.24.8 and Kauṣītaka 1.16.16 : Jātakarman). Thus also Kauśika records mantras like *imau pādau subhagau suśevau,* etc. (76.27 : Vivāha), *prehi pra hara vā dāvān,* etc. (46.54 : Prāyaścitta ceremonies), *ghṛtasya dhārā iha yā varṣanti* etc. (94.14 : Book of omens and portents), *bhadrāya karṇaḥ krośatu bhadrāyākṣi,* etc. (58.1 : Rite against ringing of the ears and twitching of the eyelids) and many others.

Apart from some solitary designations treated in common for a few hymns in the Kau.S and the GS-s as well, Kauśika, we see, refers frequently to the hymns of the AV. by their particular designations as *mātṛnāma* (8.24), *cātana* (8.25), *mṛgāra* (9.1), etc., but such designations are not used by the Gṛhya authors who refer to the hymns of the Ṛgveda, Sāmaveda and Yajurveda by the designations as *āpohiṣṭhīya* (Kauṣītaka 3.3.1., Mānava 1.11.26., Vāraha 14.24., Śāṅkhāyana 1.14.8), *aprtirtha* (Vārāha 2.12), *śatarudrīya* (Mānava 1.13 11 - 35., Vārāha 15.5 - 8), *prājapātya* (Bodhāyana 2.1.24), etc.

It is undoubtedly the eclecticism of the GS-s through which the Gṛhya authors, while maintaining a ritual tradition separate from that recorded in the AV. and the Kau.S., employ some Mantras from the texts of some other Vedic schools, and even, though rarely, from the texts of the Atharvanic school. But the Kau.S prefers inversely to employ the mantras exclusively from the AV. to unfailingly identify itself as the most staunch representative of the culture which is totally Atharvanic. The GS-s had, it appears clear, their own school-tradition for the Gṛhya ritual.

In India the tradition of the Gṛhya ritual, like the tradition of the Śrauta ritual, has never been one and single in its entirety. It has assumed varied forms of numerous characteristics in different parts of the country through the process of school-treatment. Again, through the contrast between the priests following

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mainly the cult of the gods, and the magician entirely following the witchcraft, it has bifurcated more particularly as - (i) the Gṛhya ritual of the Atharvanic tradition and (ii) the Gṛhya ritual of the Non-Atharvanic tradition (cf. Bloomfield, *Hymns of the Atharvaveda,* p. xliv; N.J. Shende *The Religion and Philosophy of the Atharvaveda,* pp. 8-10). These two branches of the domestic ritual have run parallel at times and met occasionally each other giving vent to several agreements, but numerous disagreements between themselves, when compared.

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IRANIAN SECTION

AVESTA VĪNĀTHAYEN-VIDEWADAD 3.20; 9.48

By

S.P. Karanj

The word 'vīnāthayen' occurs twice in the entire extant Avesta literature, and both times it occurs in the Vidēwdād (Vd). Its first appeaance is in Vd. 3.20 and its second in Vd. 9.49. In both the places it is used in identical sentences and contexts, so much so that K.E. Kanga says that Vd. 3.20 has been later on interpolated from Vd. 9.49.

The word vīnāthayen occurs in the following pasage: "pasto-frathahem he kameredhem *vīnāthayen.* aš-x̌aretemaēibyō spenṭō-mainyavanam damanam kereſš-x̌aram kereſš paiti nisrinuyāt. vayam kahrkāsam uityaojanō. avá hīm paiti mithnāiti vīspem dušmatemcha dužukhtemcha dužvarštemcha". Darmesteter translates the above passage as follows : "they shall cut the head off his neck, and they shall give over his corpse unto the greediest of corpse-eating creatures made by the beneficient Spirit, unto the vultures, with these words: The man here has repented of all his evil thoughts, words and deeds". Here Darmesteter translates the word *vīnāthayen* as "they shall cut". Kanga translates the same word as " — they cut". in Pahlavi the word is rendered as *kōsēnd* "they shall kill" with the gloss *kū-s sar bē ē barēnd* "that is, they shall cut off his head".

However from the rest of the passage two striking incongruities make one doubt about the rendering of the Avesta word. Firstly, there is no word in the Avesta text to implicate that the body being fed to the vultures is of the person killed. Furthermore the Avesta word *nisriyuāt* is wrongly translated as "they shall give over" by Darmesteter. The word is Potential mood, Parasmaipada, third person singular from root ni + sri (5th class) and should be rendered "he shall give". Kanga and the Pahlavi tanslatos too have committed the same mistake of taking this word in plural (Pahlavi - bē ē apaspārēnd) and thus interpreting

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it as (the Mazdayasnians) shall deliver".

The second incongruity is in the word *uityaojanō* which is translated by Darmesteter and Kanga again in plural. Kanga translates it as — those Mazdayasnians speak" and Darmesteter translates it as "these words". The Pahlavi translators have taken it correctly as *gōyēd* "he shall speak". The word *uityaojanō* is Nominative singular of *uityaojana* and should be translated as "speaking".

Further, the word *mithnāiti* is translated by Darmesteter as "has repented" and by Kanga as (ते आग्रह असते.) जोते नथ to lie", and the Pahlavi translators have rendered it as *masinom* (wrongly in 1st person) "I exalt myself". However, I suggest that the word be derived from root *mith* "todwell" (9th Class) (Avesta Dictionary, K.E. Kanga p. 405) and the word *paiti mithnāiti* be translated as "he stays back".

In the light of above incongruities, the meaning of the word *vīnāthayen* as "they shall cut" seems improbable as the rest of the passage clearly indicates that the person being punished is alive and performs the task of feeding vultures by staying back on the mountains and utters words of repentance.

Kanga in his Avesta Dictionary has derived the word *vīnāthayen* from root *nath* "to cut" (p. 283). No other word in the extant Avesta literaure has been derived from such a root. Kanga seems to have derived this word from root snath "to cut, to smite, to destroy" (Avesta Dictionary, Kanga, p. 541). However, in Sanskrit and Gujarati there does occur a root word *nath, nāth, natha* and the word *vīnāthayen* makes more sense in the context if traced to this root.

In Gujarati the word નથ nath means "जाऊनी पाणी a nose ring" and one of the meanings of the root નાથવું nathvun is "to control, to tame" (Sartha Gujarati Jodnikosh, Navjivan Prakashan Mandir, Ahmedabad 1937, p. 339).

Similarly, in Sanskrit the word नाथ *nātha* means "a rope passed through the nose of a draft ox" (Sanskrit-English Dictionary, Monier-Williams p. 534).

In the word *vīnāthayen* the prefix *vī* givs the sense of "around" (Avesta Grammar, Kanga, p. 283). Hence the causal root *vī + nāthaya* means "to cause to yoke around, to control, to enchain", and the word *vīnāthayen* as "they should enchain/control".

In the light of the above observations, I suggest that the above portion of Vd. 3.20 and 9.49 could be translated thus : "They should bind him (with a chain) of the breadth of the skin of his head. He shall thereafter deliver corpse(s) to the much-devouring, corpse-eating Kahrkāsa bird belonging to the creations of Spentā Mainyu. He stays back there (where carrions are fed) uttering thus : (One should always keep back from) all bad thoughts, bad words and bad deeds".

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CLASSICAL SANSKRIT SECTION

WOMEN SANSKRIT POETS OF ANDHRA DEŚA AND LIFE AND WORKS OF GANGA DEVI

By

Smt. Mudigonda Bala

Gaṅgā Devī, the author of the *Madhurāvijaya* was perhaps the first major woman poet in Sanskrit, hailing from Andhra Deśa. From the early history of Andhra we notice that women played a significant role in the society and enjoyed a superior status than in other parts of the country.

The Śātavāhanas are considered to be identical with Andhras or Āndhrabhṛtyas. They ruled Deccan after the Mauryas from Pratiṣṭhāna as their capital from about 225 B.C. to 225 A.D.[1] The names of Śātavāhana kings found in the inscriptions of Nasik and Naneghat show that they used to suffix their names after their mother's names. It shows the special position of the mother in the family. For example they had names like Vāsiṣṭhīputra Pulumāvi, Gautamīputra Yajñaśri Śātakarṇi, etc.

Andrha women came into light from Hāla Śātavāhahan's time. Hāla Śātavāhana was the seventeenth king of Śātavāhana dynasty, who flourished in the first century A.D. He is the compiler of the seven hundred Prakrit verses known as *Gāthāsaptaśatī*. In this great work, Hāla himself wrote some gāthās, but there are stanzas by other poets also. Some of these poets are women. Firm evidence of women participating in the poetic composition is available from this time only.

The names of the women poets whose beautiful stanzas are included in the *Gāthāsaptaśatī* are 1. Anulacchī, 2. Asuladdī, 3. Pahai, 4. Mādhavī, 5. Revā, 6. Rohā, 7. Vaddavatī, 8. Sasippahā[2]. These eight women poets may have been Hala's contemporaries, or they may have flourished earlier.

After the twelfth century A.D. a different attitude of Andhra women can be seen. They became versatile scholars in all fields. They started

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to write beautiful Mahakavyas also. Especially under Vijayanagara empire, and Tanjor kingdoms, it was the golden age of women scholars and poets. Molla, Ganga Devi, Mohanagi, Tukka Devi, and Tirumalamba—these five women poets were from Vijayanagara kingdom.

It is significant to note that in the reign of Anavotareddi and also of Anovemareddi, a poet Balasaraswavati was the writer of Sanskrit inscriptions (A.D. 1378)[3].

Vennelakanti Hanumamaba lived at Nelore. She was a disciple of Brahmanandasarasvati. In praise of her guru she wrote *Brahmanandasarasvati-Padukapujana.* Her other works are *Dattatreya-gita-kadamba.* and *Śaṅkarabhagavat – Pada–sahasranamavali.* Sarada Devi was praised by the great poet Dindima Arunagirinatha. But no work by her is available today[3]. *Śrīraṅgābhyudaya Campū* was said to have been written by Triveni. However only one colophon stanza is available today, and her time and place are not known.

During the Vijayanagara period Sanskrit literature reached its heights with the immense encouragement of the kings. It is significant to find that the first efforts in the field of medieval historical poems were made by women poets. In that field Ganga Devi and Tirumalamba of Vijayanagara, Ramabhadramba and Madhuravani from Tanjor made their mark.

Ganga Devi, the consort of Kampana II, son of Bukka I, wrote the historical poem *Madhurāvijaya* or *Vīrakamparāyacartia*, describing the conquest of Madhura (Madurai) by her husband (14th century. A.D.)

Tirumalamba, wife of Acyutaraya of the sixteenth century, wrote the *Varadāmbikā – pariṇaya-campū*, describing her husband's marriage with queen Varadāmbikā. It is a pleasant composition in prose and verse. According to M. Krishnamachariar Acyutaraya belongs to Tuluva dynasty of Vijayanagara and he ascended the throne in 1530 A.D.[4].

The Tanjor rulers encouraged poets and scholars. Among those rulers, the third king of the Nayaka dynasty, Raghunātha was a great and famous king. He promoted scholarship and fine arts in his kingdom. Like Kṛṣṇadevarāya's court during Vijayanagara reign, Raghunātha's court was a centre for scholars, especially for women. Many learned courtesans flourished during his time.

Ramabhadramba was one of those great courtesans of Raghunātha. Like Ganga Devi and Tirumalamba, she also wrote a historical Mahākāvya *Raghunāthābhyudaya* describing the heroic deeds of her lover. She wrote this kavya in twelve sargas and in nine hundred ślokas. She described the life of Raghunātha very romantically and beautifully. M. Krishnamachariar considered her as Raghunatha's queen[5].

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Another precious gem of Raghunātha's court was Madhuravāṇī. King Raghunātha's *Andhra Rāmāyaṇa* was translated by Madhuravani into Sanskrit as *Ramayana-sārakāvya*. She also wrote *Kumāra Sambhava* and *Naiṣadha*.

In Nayaka dynasty, Vijayarāma Nayaka was the last king (1633-1674 A.D.). He was also a great patron of learning and arts. Many women poets flourished during his time. Among those Krisnajamma and Rangajamma were said to be great poets and famous courtesans. Krsnajamma's writings are not available now. Rangajamma wrote many kavyas in Telugu like *Rāmāyaṇasārasaṃgraha, Mannarudasavilasa* (drama), Yaksagana, *Uṣāpariṇayaprabandha* etc. She could compose poems in eight langauges like Sanskrit, Prakrit, Tamil etc[6]. In her *Mannarudasa-prabandha,* Rangajamma mentions some other women poets of Vijayaraghava's court. They are Kasturamma, Ambujavalli, Sasirekhamma, Mohanamurtamma and Krsnajamma[7].

The Guru of Kṛṣṇajamma and Rangajamma, Cengalvakalakavi praised Chendrarekha and Kṛṣṇajamma in his *Rājagopālavilāsa*. Both of them were expert in *samasyāpūraṇas* which were held in Vijayaraghava's court. Chendrarekha was an expert in extempore poetry (āśukavaitā).

These are some of the well known poets of Sanskrit literature from Andhra Desa. Unknown gems also might be there in the history of Andhra. A continuous research is needed to find out those scholars.

Of all the women poets Gangā Devī occupies an important position. Her *Madhurāvijaya* is not only the first major poem by an Andhra woman, it is also one of the finest historical poems.

Life and Works of Ganga Devi

Gaṅgā Devī is the first woman to write a historical poem in Sanskrit called *Madhurāvijaya*. It is also known as *Vīrakaṁparāyacarita*. As the two titles suggest, the poem deals with the life of Prince Kampana and his conquest of Madurai. Gaṅgā Devī does not give any information about herself. At one place she just introduces herself as Kampana's wife[8]. Kampana was the son of King Bukka, one of the founders of the famous Vijaya-nagara kingdom.

Kampana played a major role in the expansion of this kingdom in the south upto Rāmeśvaram. Under his able captainship, the Vijayanagara forces defeated the Muslim army in a fearsome battle at Madurai. By killing the Sultan of Madurai, Kampana conquored the entire south India and brought it under the supremacy of the Vijayanagara kingdom.

This great historical event is the main theme of Gaṅgā Devī's historical poem *Madhurāvijayam*. It is likely that Gaṅgā Devī accompanied her husband in his campaigns against Kanchi and Madurai. Therefore her accounts carry greater authenticity than the description available in other

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histoical poems of this nature.

At the beginning of the poem, Gaṅgā Devī pays tributes to twelve great poets, starting from Vālmīki. Of these, the mention of the last four poets throws considerable light on Gaṅgā Devī's life. These four are Tikkana, Agastya, Gaṅgādhara and Viśvanātha.

Tikkana, who lived in the thirteenth century is renowned for his Telugu translation of the *Mahābhārata*. In the eleventh century Nannayabhaṭṭa had translated the first three parvans into Telugu. Tikkana completed the task by rendering the remaining fifteen parvans. By praising Tikkana's poetic diction, Gaṅgā Devī proves herself to be a Telugu speaking lady[9].

The last three poets eulogised by Gaṅgā Devī are her contemporaries, and are associated with Pratāparudra's court at Warangal. Gaṅgā Devī refers to Agastya as the author of seventyfour kāvyas[10]. Some scholars are of the view that Agastya had the title Vidyānātha, under which he wrote the *Pratāparudrayaśobhūṣaṇa* in honour of his patron Pratāparudra[11].

Gaṅgādhara, whom Gaṅgā Devī refers to as the second Vyāsa because he dramatised the story of the *Mahābhārata,* was the husband of Agastya's sister.

Finally Viśvanātha who is Gaṅgā Devī's own guru and for whom she wished a long life was Gaṅgādhara's son and Agastya's nephew. Viśvanātha is the author of a drama *Saugandhikāharaṇa* which was enacted for the first time at the court of Pratāparudra[14]. The fact that Gaṅgā Devī was a pupil of Viśvanātha, and Viśvanātha as also Gaṅgādhara and Agastya belonged to the court of Pratāparudra at Warangal, suggests that Gaṅgā Devī must be a princes of the Kākatīya royal family.

Bukka and Harihara, the founders of the Vijayanagar kingdom were at first the treasurers of Pratāparudra. Therefore, it is quite possible that Bukka chose a princess of the Kākatīya family as his daughter-in-law.

Inscriptional records mentioning Kampana cease after 1374 A.D., but those referring to his father Bukka continue upto 1377 A.D. Therefore researchers assume that Kampana died prematurely in 1374 A.D., and Bukka was succeeded by another son Harihara II in 1377 A.D. Historians place Kampaṇa's conquest of Madurai in 1371 A.D.[15] Therefore the *Madhurāvijaya* must have been composed between the years 1371 and 1374 A.D.

The *Madhurāvijaya* is the only available work written by Gaṅgā Devī. We do not know whether she composed any other work. Unfortunately, even the *Madhurāvijaya* is not completely available. There is only one manuscript of this poem, which was discovered by accident amidst a heap of worn-out palm leaf manuscripts, in the Sanskrit Manuscript Library, Trivandrum. The manuscript as discovered was incomplete with ten leaves

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missing in the middle and many ślokas are incomplete in the available portion. Nearly seventy ślokas are missing in the poem.

The first eight sargas are numbered consecutively. After the gap of ten leaves, comes the concluding sarga which is not numbered. Therefore it is difficult to say whether it is the ninth or tenth sarga.

The *Madhurāvijaya* was published for the first time in 1916 by G. Harihara Sastri and V. Srinivasa Sastri, with an introduction by T.A. Gopinatha Rao. In 1957 this poem was published again with an English translation by S. Tiruvenkatachari from Annamalai University, Annamalainagar. In 1969 this poem was published by Potukucchi Subrahmanya Sastri with an elaborate and scholarly commentary in Sanskrit. Subrahmanya Sastri also attempted to fill the gaps metrically in the incompiete stanzas.

Even in this incomplete state, the *Madhurāvijaya* shines forth as a beautiful poem and as a historical document of great authenticity.

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PALI AND BUDDHISM SECTION

A STUDY ON THE CHINESE BUDDHIST TEXT OF THE ABHIDHARMADHARMASKANDHAPĀDAŚĀSTRA

By
Swati Ganguly

The Abhidharma is the third part of the Tripitaka. It deals with the doctrines taught by the Buddha in a detailed and systematic manner. The early Buddhist school of the Sthaviravādins had seven Abhidharma treatises[1] which were rejected by its new branch of the School of the Sarvāstivādins. Seven new texts on Abhidharma were composed by the Sarvāstivādins. These texts are available only in Chinese translations,[2] with the exceptions of the fragmentary texts in Sanskrit of the Saṅgītiparyāya and the Dharmaskandha[3]. The seven texts of the Sarvāstivāda Abhidharma are generally known as the Jñānaprasthāna-śāstra, the Saṅgītiparyāya, the Prakaraṅapāda, the Vijñānakāya, the Dhātukāya, the Dharmaskandha, and the Prajñaptiśāstra. Among these texts, the Jñānaprasthānaśāstra is regarded as the principal Abhidharma text of the Sarvāstivādins, and the other six texts are mentioned as the six pāda supplements. However, a colophon by Ching-mai (664 A.d.) says that "the Dharmaskandha is the most important of the Abhidharma works, and the fountain head of the Sarvāstivāda system[4]".

Modern scholars are of the opinion that the Dharmaskandha known as the Abhidharma- Dharmaskandhapādaśāstra[5] (hereafter *ADPS*) in its Chinese version has some special characteristics in its treatment of the doctrines that indicate the process of the systematization of Abhidharma[6]. Besides, all important aspects of the fundamental principles of the School of the Sarvāstivāda are detailed in the *ADPS*.

The Text of the *ADPS*

The *ADPS* is the fifth of the Six Pāda works of the Abhidharmapitaka of the Sarvāstivādins. According to Yasomitra and Bu-ston[7], the original text was composed by Sariputra. The Chinese source,[8] however, mentions Maudagalyayana as the author of the text. The text was translated in

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Chinese by Hsüan-tsang in 659 A.D. Prof. Takakusu mentions that the other pāda works like the Saṅgītiparyāya quote from this text[9]. The Saṅgītiparyāya in its form and matter seems to be a primitive Abhidharma text[10], but it was not composed earlier to the Dharmaskandha as the latter is quoted in it. Thus the Dharmaskandha in its original form may be regarded as the earliest work of the Abhidharmapitaka of the Sarvāstivādins. The original text of the *ADPS* was probably composed 400 years after the Parinirvāṇa of the Buddha[11].

The *ADPS* is arranged in 12 fasciculi (Chüan) and 21 Chapters (p'in). At the end of each Chüan, the text is mentioned as belonging to the Sarvāstivāda school. No Tibetan translation of the Dharmaskandha is available.

The Dharmaskandha Fragment in Sanskrit

A manuscript from Gilgit, No. 4737, Bauddhāgama[12] preserved in the Scindia Oriental Museum, Ujjain, consists of three fragmentary texts. The transcription of the fragments was published by Sudha Sengupta[13]. Part I of the fragments was identified by Jikido Takasaki[14] as a fragment of the Dharmaskandha on the basis of the Chinese translation by Hsüan-tsang mentioned as the *ADPS* in this paper.

Sheets of the fragmentary Dharmaskandha written in Sanskrit have pages marked from 3-20 and 26. Pages 3-17 explain the various terms of pratītyasamutpāda. The fragment begins with a concluding part of the definition of avidyā. Pages 17-20 have discussion on Śikṣāpada (fundamentals of the instructions) of an Upāsaka. In page 26, the four Immeasurables (apramāṇa), specially Maitrī (friendship) and Karuṇā (compassion) are given.A recent study[15] has shown that the fragmentary Dharmaskandha probably belongs to the Mūlasarvāstivāda school and not to the Sarvāstivāda school. It is argued that the arrangement of the topics in the Chinese version and the Sanskrit fragment is quite different. For example, the pratītyasamutpāda is dealt in the Chinese version in the 21st Chapter in the end of the work, the Śikṣāpadāni in the very beginning of the work, and the apramāṇāni in the 12th Chapter of the work. All these do not match with the arrangements in the fragmentary text[16]. On the other hand, the literal quotations in the fragmentary text from the Ekottarāgana of the Mūlasarvāstivādins may point out the belongings of the fragmentary text to the Mūlasarvāstivāda school. Probably the original text of the *ADPS* translated by Hsüan-tsang was a different or a revised version of the fragmentary text of Dharmaskandha.

Contents of the *ADPS*

The 21 chapters of the *ADPS* are as follows :

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1. Śikṣāpadāni, five fundamentals of the instructions— *ADPS*, Taisho 1537, 453c6-458b7
2. Srotāpatyaṅgāni, four attainments leading to Srotāpatti, the first stage of the Hīnayāna disciple - *Ibid,* 458b23-460a16.
3. Avetyaprasādaḥ, four attainments of purity- *ibid* p. 460a17-464c15.
4. Sramanyaphalāni, fruits of the four stages of sanctification - *ibid* 464c16-465a21.
5. Pratipada, four mental experiences - *ibid,* 465a 22-466b14.
6. Aryavaṁsa, four classes of the Buddha's disciplies *ibid,* 466b15-467c22.
7. Samyakpradhānāni, four forms of victory like suppression of bad, prevention of bad, development of good and cultivation of good–ibid, 467c23-471c11.
8. Ṛddhipadaḥ, four modes of obtaining supernatural power, Ibid, 471c12-475c23.
9. Smṛtyupsthānāni, four modes of the earnest meditation - Ibid, 475c24-479b23.
10. Āryasatyāni, four noble truths - *Ibid* 479 b 24-482a25.
11. Dhyānāni, four meditations - *Ibid,* 482a26-485a25.
12. Apramāṇāni, four immeasurables - *Ibid* 485a26 -488b14.
13. Ārūpyāni, four stages of the formless meditation *ibid* 488b19 -489a28.
14. Bhāvanāsamādhi, practice of meditation for cultivating the reasoning faculty, *ibid,* 489a29-491b7
15. Bodhyaṅgāni, seven branches of knowledge - *Ibid,* 491b8-494b29.
16. Miscellaneous matters - *Ibid,* 494c1 - 498b8
17. Indriyāṇi, twenty-two sense organs, *ibid,* 498b13-499c24.
18. Āyatanāni, twelve organs and objects of sense - *ibid,* 499c25-500c25.
19. Skandhas, five Aggregates - *ibid,* 500c26-501b23.
20. Nānādhātu, various (sixty-two) principles explained *ibid,* - 501b240-505a8.
21. Pratītyasamutpāda, twelve terms of the formula of causation explained, *Ibid,* 505a9-513c11.

Systematisation of Abhidharma in the *ADPS*

The doctrinal topics of the Abhidharma texts are said to be developed from the Nikāyas and the Āgamas. The Buddha's teachings were elaborated by his disciples with the method of grouping of the doctrinal topics (mātikā)[17]. This is specially noticed in the Chachakkasutta[18]. The topics in the Chinese version of the sutta correspond with the topics in the *ADPS*. The Chachakkasutta seems to be original text of the *ADPS* so far as the grouping of the doctrinal topics are concerned. The name of the text 'Dharmaskandha' itself means the aggregates or groups of dharma (dotrine).

The arrangement of the mātikās in groups was the early system of

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Abhidharma[20]. The groups of doctrinal topics or Mātikās have been classified : (1) the doctrines of the Buddha which are to be practised, i.e. the thirty-seven Bodhipakkahiya dhamma[21] and (2) the teachings of causation (Paticcasamuppāda) etc., the philosophical understanding of which leads to enlightenment. The *ADPS* follows the lines of the Nikāyas and the Āgamas in its arrangement of the thirty-seven dhammas[22]. Moreover, the *ADPS* demonstrates a system of arranging all the dhammas of the two groups, a characteristically Abhidharmic system which is only anticipated and not explicit in the Nikāyas and the Āgamas.

The first fifteen chapters of the *ADPS* elaborate the ethical doctrines leading to enlightenment and the rest explains the theoretical doctrines related to insight. In the first three chapters many docrines are included which are to be studied by the laymen and the novices of the Buddha's teaching. Next three chapters (4 - 6) discuss the methods of studying Buddhism. The last nine chapters (7-15) explain the thirtyseven dharmas and other practices. Thus the grouping of the topics in the *ADPS* is clearly an attempt to arrange the doctrines of the Buddha following a definite system.

The *ADPS* explains the four meditations in its eleventh chapter and the four immeasurables (apramāṇa) in its twelfth chapter. The lowest meditation starts from the four meditations and the highest meditation is arranged in the four immeasurables. Thus both the dhammas are related to each other. Compared to this arrangement, the last six chapters of the *ADPS* are not that systematic, which deal with the topics like dhātu, āyatana etc. The first fifteen chapters of the *ADPS* were probably composed earlier than the last six chapters. However, the last six chapters contributed to the later development of Abhidharma philosophy[23].

A comparison of the topics in the Abhidharma text of different schools shows that the topics in them are related to one another inspite of the difference in their arrangements. Prof. Watnabe collates the 18 topics of the Vibhanga[24] (the Abhidharma text of the Sarvāstivāda), the 21 topics of the Abhidharma-Dharmaskandhapādaśāstra and the Śāriputrābhidharmaśāstra (the Abhidharma text of the Dharmaguptaka) each, and rightly concludes that the three texts indicate the different stages of the development of the Abhidharma.

Conclusion

The *ADPS* in its matter and form is the most systematic treatment of Abhidharma developed by the Sarvāstivāda school. It arranges and explains all the important topics discussed in the six other texts of the Sarvāstivāda Abhidharmapitaka composed not earlier to it. Admittedly the *ADPS* may be regarded as the original text of the Sarvāstivāda Abhidharmapitaka till the complete original version of the *ADPS* is not discovered.

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1. The Sthaviravādin Abhidharma treatises are - Dhammasaṅgani, Yamaka, Kathāvatthu, Dhātukathā, Vibhaṅga, Puggalapaññati and Paṭṭhāna.
2. The Chinese versions of the Sarvāstivadin Abhidharma texts are - the Abhidharmasaṅgītiparyāyapādaśāstra (*Taisho* 1544), the Jñānaprasthānaśāstra *(Taisho* 1543), the Abhidharma-Dharmaskandhapādaśāstra (Taisho 1537), the Abhidharma-prajñaptipādaśāstra *(Taisho* 1538), the Abhidharma- Jñānakāyapādaśāstra *(Taisho* 1539), the Abhidharma Dhātukāyapādaśāstra *(Taisho* 1540), the Abhidharma-prakaraṇapādaśāstra *(Taisho* 1542).
3. For Sanskrit fragment of Dharmaskandha see C. Waldschmidt and Sander - Holzman, *Sanskrithandschriften aus den Turfunden,* Wiesbaden (Steiner) 1965, No. 15.
4. J. Takakusu, "On the Abhidharma Literature of the Sarvastivadins" in the Journal of Pali Text Society, 1905, P. 115.
5. A-pi-ta-mo-fa-yun-lun, *Taisho* 1537, 453b22-514a10.
6. Fuminaro Watanabe, *Philosophy and its Development in the Nikāyas and Abhidhamma.,* (Delhi, 1983), pp. 54-62.
7. In his Abhidharmakośavyākhyā, Karika III, Yasomitra comments - *dharmaskandhasya āryasariputraḥ. See Abhidharmakosam,* (ed) Dvarikadas Sastri, (Varanasi, 1981), p. 15. Also see Bu-ston., *History of Buddhism* (Chos hbyung), Transl. by E. Obermiller, (Heidelberg 1931) p. 149.
8. Mo-ho Mu-kan-lien (Mahāmaudgalyāyana) in *ADPS* (Chinese), p. 513c 16-17; Ta Mu-kan-lien in *ADPS* (Chinese), P. 453 b23. p. 513c 16-17; Ta Mu-kan-lien in *ADPS* (Chinese), P. 453 b23.
9. See Takakusu, *op. cit.,* pp. 99-103.
10. A.K. Warder, *Indian Buddhism,* (Delhi, 1980), p. 220.
11. Hajime Nakamura, *Indian Buddhism,* (Delhi, 1987), p. 106.
12. cf. O.V. Hinuber, *Die Erforschung der Gilgit - Handschriften* (The Research of the Gilgit Manuscripts), (Nachrichten der Akademie der Wissenschaften in Göttingen, 1979), No. 12, pp. 331-332.
13. See *Buddhist Studies in India,* (ed) by R. Pandeya, (Delhi, 1975), pp. 139-182.
14. See "Remarks on the Sanskrit Fragment of the Abhidharma-Dharmaskandhapādaśāstra" in *Journal of Indian and Buddhist Studies.,* 13, 1965, pp. 33-41.
15. Siglinde Dietz, "Investigation for the similarity of the school of thoughts of the Gilgit-fragments preserved in Ujjain" (in German), in *Zur Schulzugehörigkeit von Werken der Hīnayāna Literatur,* (Göttigen, 1985), pp. 163-169.
16. *Ibid,* pp. 164-165.
17. A.K. Warder, *Op.cit.,* 89, 219-222.
18. *Majjhima nikāya* III, 280-287.
19. For details, see Watanabe, *Op. cit., pp. 54-55*
20. *Ibid,* pp 58-60.
21. The thirtyseven dhammas are 5 indriyas, 5 balas, 4 sammappadhanas, 4 iddhipadas, 4 satipaṭṭhānas, 8 maggāngas, 7 bojjhangos,
22. Watanabe, *Op. cit.,* P. 62.
23. Watanabe, *Op. cit.,* pp. 60-61.
24. (Ed.) C.A.F. Rhys Davids, PTS 1904.
25. Available only in Chinese, See *Täisho,* 1548.

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PRAKRIT AND JAINISM SECTION

अपभ्रंश की लौकिक नीतिपरक मुक्तक कविता

डॉ. राधेश्याम मिश्र

प्रत्येक देश और काल में प्रतिभाशाली कवियों ने अपनी रचनाओं के द्वारा मानवीय आकांक्षाओं, लोकजीवन-गत आदर्शों और शाश्वत जीवन-मूल्यों की व्यंजना की है। यह व्यंजना कवि-कर्म का उच्चतम लक्ष्य जिसकी सिद्धि प्रबन्धात्मक रचनाओं के साथ-साथ स्वतंत्र नीतिपरक मुक्तकों के द्वारा भी बडी प्रखरता से संभव हुई है। अपभ्रंश में लौकिक–भावपरक मुक्तक काव्य की कोई संपूर्ण कृति या संकलित रचना नहीं मिलती परन्तु सौभाग्य से संस्कृत और प्राकृत के 'स्वयम्भूच्छन्द' 'हेम-प्राकृत-व्याकरण' 'छन्दोऽनुशासन' 'प्राकृतपैंगलम्' 'प्रबन्धचिन्तामणि' 'प्रबन्धकोश' 'कुमारपाल प्रतिबोध' आदि ग्रन्थो में अपभ्रंश के लगभग एक सहस्र प्रकीर्ण रूप में उद्धृत पद्य मिलते हैं जिनमें से लगभग दो सौ पद्य नीतिपरक हैं। धर्म-भावना से व्यतिरिक्त ये पद्य लौकिक भाव की नीतिपरक अपभ्रंश मुक्तक कविता की एक समृद्ध परम्परा का निदर्शन प्रस्तुत करते हैं।

'स्वयम्भूच्छन्द' में प्राप्त नीतिपरक अपभ्रंश पद्य अपभ्रंश के आदिकवि के रूप में ख्यात कविराज स्वयम्भूदेव की रुचि और प्रतिष्ठा के अनुकूल प्रचुर काव्य-गुण-समृद्ध मुक्तक अपभ्रंश कविता के प्राचीनतम उपलब्ध उदाहरण हैं। कविराज स्वयम्भूदेव की यह बहुत बड़ी देन है कि उन्होंने इन पद्यों के रूप में उस लुप्त परम्परा को सुरक्षित रक्खा है जिसका दर्शन उनके ढाई सौ वर्ष बाद आचार्य हेमचन्द्र के 'प्राकृत-व्याकरण' में उद्धृत अपभ्रंश पद्यों मे मिलता है, उससे पूर्व नहीं। 'स्वयम्भूच्छन्द' में पद्यो में लोक-जीवन का प्रचुर संस्पर्श है और इनमें प्राप्त अभिव्यंजना सरल तथापि प्रभावपूर्ण है। ये पद्य न तो कोरे नीति-कथन हैं जिनमें जीवन का दर्शन बघारा गया हो और न जैन धर्म के उपदेश-वचन हैं जिनमें श्रावकों के आचार का निर्वचन किया गया हो। ये पद्य तो दृष्टांत रूपकादिके सहारे पल्लवित ऐसे निष्कर्ष हैं जिनमें यथार्थ जीवन की सच्ची अनुभूतियों और आकांक्षाओं को व्यक्त किया गया है। ये अनुभूतियाँ और आकांक्षाएँ सार्वदेशिक और सार्वकालिक हैं, लोक और साहित्य की परम्पराओं में मान्य हैं, इन पद्यों के रचयिताओं ने तो उन्हें केवल अपनी कला से निखार कर अधिक संवेद्य बना दिया है। इस उद्देश्य की सिद्धि के लिए कवियों ने जिन दृष्टान्त-कथा, रूपकादि माध्यमों का आश्रय ग्रहण किया है वे या तो ऐतिहासिक-पौराणिक सत्य हैं या फिर कवि-प्रौढोक्तियों में मान्य सत्य ऐतिहासिक पौराणिक दृष्टान्त, जिनमें प्रायः महापुरुषों का वृत्त संनिहित रहता है, लोक में बहुप्रचलित और बहुमान्य होते हैं, लोक पर उनका व्यापक प्रभाव भी संभावित रहता है, इसीलिए सामान्य जीवन-सत्यों के समर्थन

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में उनका महत्त्व निर्विवाद है। पुरुषार्थ के संबंध में राम-कथा के दृष्टान्त और एक जीवन-सत्य या निष्कर्ष का सामंजस्य निम्नलिखित पद्य में देखा जा सकता है–

मित्तु मक्कडु सत्तु दहवअणु रअणाअरु दुप्पगम।
सो वि बद्धु पाहाणखंडहिं।
जह रामहों तह णरहों होइ लच्छि ववसाअवंतहों॥[1]

राम के मित्र थे वानर और शत्रु दशमुख रावण। (बीच मे) दुर्लंघ्य सागर था। राम ने उसे भी पत्थरों से बाँध दिया। जो राम के संबंध मे सत्य है, वही (किसी अन्य) मनुष्य के संबंध में भी। लक्ष्मी उद्योगशील पुरुष की ही होती है।

कवि-प्रौढ़ोक्तियां भी जीवन-सत्यों की मार्मिक व्यंजना में उतनी ही सहायक हैं जितनी इतिहास-प्रसिद्ध कथाएं, विशेषत: शिक्षित लोक-मानस उन्हें अपेक्षाकृत अधिक संवेद्य शाश्वत सत्यों के रूप में स्वीकार करके चलता है। इतिहास विगत का सत्य है, वह बहुत कुछ अंशों में सापेक्षिक भी है, प्रकृति-गत सत्य शाश्वत है, सनातन है, अविच्छेद्य है, वह हमारे आज का वर्तमान का सत्य भी है, उसके दर्शन जीवन में हमें नित्य होते हैं। प्रकृति हमारे जीवन का अभिन्न अंग है इसीलिए उसका सत्य हमारा सत्य भी है। 'स्वयम्भूच्छन्द' के निम्नलिखित पद्य में चन्द्रमा और कुमुद तथा सूर्य और कमल के प्रकृति-गत कवि-प्रौढोक्ति-मान्य प्रेम का दृष्टान्त देकर वैयक्तिक प्रेम (अथवा प्राप्ति) की व्याख्या की गयी है–

कमलकुमअह एक्क उप्पत्ति, ससि तोवि कुमुआअरह।
देइ सोक्ख कमलह दिवाअरु।
पाविज्जइ अप्पस फलु जेण जस्स पासे ठवेइउ॥[2]

कमल और कुमुद दोनों एक ही जगह उत्पन्न होते हैं परन्तु चन्द्र कुमुदों को सुख देता है और सूर्य कमलों को। जिसने जिसके पास जितना कुछ रख दिया है, उसे उसका फल अवश्य मिलता है।

सामंजस्य चाहे इतिहास-गत हो, चाहे प्रकृति-गत, चाहे मानवगत, वह हमें सुख देता है, उसका सत्य की प्रतीति कराने का ढंग भी सीधा-सरल होता है। इसके विपरीत वैषम्य जहां कहीं का भी हो, वह हमें कचोटता है, हमारे मर्म पर चोट करता है। इस दृष्टि से प्रकृति-गत वैषम्य के सहारे जीवन-गत वैषम्य की व्यंजना, विशेषकर जीवन के क्रूर-कटु सत्यों की अभिव्यक्ति, अतीव प्रभावकारी सिद्ध होती है। निम्नलिखित पद्य में भाग्यवाद की व्याख्या प्रकृतिगत वैषम्य के आश्रय से ही हुई है–

रत्ति सोक्खइँ देइ मिहुणाण, जइ एम तो बप्पुडा।
चक्कवाउ किमु तहिं विओइउ।
पुव्वकिअउ परिणमइ, कोवि कस्स देअउ ण लेअउ॥[3]

रात्रि मिथुनों को सुख देती है, परन्तु यदि ऐसा है तो बेचारा चक्रवाक रात्रि में (अपनी

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सहचरी से) वियुक्त क्यों हो जाता है? पूर्वकृत कर्म ही फलते हैं, न कोई किसी को कुछ दे सकता है, न कोई किसी से कुछ ले सकता है।

यथार्थ जीवन की सच्ची अनुभूतियों के तीन निष्कर्षों– 'लच्छि होइ ववसाअवंतहो', 'पाविज्जइ अवस फलु, जेण जस्स पासे ठवेइउ' और 'पुव्वकिअउ परिणमइ' के तीन नीति-पद्य ऊपर दिये गये हैं– तीनों में दृष्टान्त और लोकोक्ति का योग है।[४]

'स्वयम्भूच्छन्द' में उद्धृत नीतिपरक पद्यों में कहीं-कहीं काम और अर्थ से संबंधित शाश्वत मूल्यों को लेकर व्यंग्य की तीखी मार भी है। उक्ति या कथन की पद्धति की दृष्टि से यह व्यंग्य सरल है क्योंकि इसमें निहित प्रभाव चमत्कार का नहीं, व्यंजना का है जो व्यंग्य के लक्ष्य का दूर तक पीछा करके उस पर तीखी चोट करती है। व्यंग्य का प्रयोजन उपदेश तक सीमित नहीं है, वह जीवन की त्रासदी–उसकी क्रूर परिणति की ओर इंगित करता है, वह उन इरादों को धराशायी करता है जो स्वभावतः अपने यौवन-काल तक भी अपनी नियति से अपरिचित रहते हैं। यहां कोई प्रौढा वेश्या अपनी नवयौवना पुत्री को शिक्षा दे रही है–

जे ते के वि पुत्तिएं देति पइं तेहिं करेज्जसु रज्ज।
जो सों कों वि सुहउ वि ढेढणओं तहा सिरें णिवडउ वज्ज॥[५]

बेटी, जो कोई भी तुझे धन दे उनके साथ तू राज्य कर; परन्तु जो कोई सुन्दर होते हुए भी खाली हाथ हो, उसके सिर पर वज्र गिरे।

स्थूलतः कितनी व्यावहारिक शिक्षा है यह, परन्तु इसमें निहित व्यंजना अत्यन्त सूक्ष्म है। इसी सीख पर चल कर नवयौवना वेश्या माँ बनी, प्रौढा हो गयी, बेटी भी उसी रास्ते जायेगी। यहां व्यंग्य का लक्ष्य वेश्या-कर्म तक सीमित नहीं है। वह कर्म निन्द्य है, यह भी इस पद्य की व्यंजना नहीं। यहां तो व्यंग्य का लक्ष्य वे सुभग हैं जो इस कर्म में लिप्त होने वेश्या के समीप जाते हैं। वे क्या पहले से ही प्रारम्भ से ही खाली हाथ थे? नहीं, वे अब खाली हाथ हैं। वेश्या मां कामना कर रही है कि उन पर वज्र गिरे- उन पर तो वज्र कब का गिर चुका! क्या ये मूल्य बदले हैं? नहीं, ये तो शाश्वत हैं।

नीति -पद्य अपने देश और काल के निदर्शन होते हैं– उनमें देश या जाति-विशेष का सांस्कृतिक आदर्श निहित होता है। कवि गण कभी सहज प्रेरणा के रूप में और कभी विशिष्ट लक्ष्य के रूप में ऐसे आदर्शों की व्याख्या करते आये हैं, उनकी रचनाओं में उनके युग की आकांक्षाओं के अनुरूप पारिवारिक आदर्श व्यक्त हुए हैं। सुपुत्र का स्वयम्भूकालीन आदर्श इस पद्य में कथित है–

जेण जाएँ रिउ ण कंपंति, सुअणा वि णंदंति णवि।
दुज्जणा वि ण मुअंति चिंतए।
तें जाएँ कमणु गुणु, वर-कुमारि-कण्णहल-वंचिउ॥
किं तणएँण तेण जाएण, पाअपूरणपुरिसेण।
जासु ण कंदरि दरि विवरि मरि उव्वरिउ जसेण॥[६]

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जिसके उत्पन्न होने से शत्रु (भय से) काँपते नहीं, सज्जन आनंदित नहीं होते, दुर्जन चिन्ता से मरते नहीं– ऐसे पुत्र के उत्पन्न होने से क्या लाभ? (उसके जन्म से) एक भली कन्या का कौमार्य व्यर्थ ही नष्ट हुआ। जो केवल नाम से ही पुरुष है, जिसका यश पर्वतों की कन्दराओं और गुफाओं तथा पृथ्वी-आकाश के विवर में भरा नहीं, उस पुत्र का जन्म लेना व्यर्थ है।

स्वयम्भूकालीन भारतवर्ष का सांस्कृतिक जीवन पुरुष से जिस शौर्य, पराक्रम और यश की आकांक्षा करता था, वही यहां व्यक्त है। यह लोकादर्श आगे भी अक्षुण्ण रहा। भारतीय इतिहास के मध्यकाल में पुत्र विषयक यह आदर्श सर्व-स्वीकृत था। इस लोक-कांक्षित आदर्श की हानि करने वाला पुत्र कुपुत्र कहलाया। कुपुत्र के प्रति लोक-मानस की निविड निराशा और संकलित घृणा 'हेम-प्राकृत-व्याकरण के इस पद्य का विषय है–

पुत्रें जाएँ कवणु गुणु अवगुणु कवणु मुएण।
जा बप्पीकी मुंहडी चंपिज्जइ अवरेण॥[७]

यदि बाप की भूमि पर शत्रु अधिकार कर ले तो पुत्र के जन्म लेने से क्या लाभ और उसके मर जाने से क्या हानि?

'हेम-प्राकृत-व्याकरण' में प्राप्त नीतिपरक अपभ्रंश पद्यों में लोक और शास्त्र के नानाविध अनुभवों की अधिकांश में सीधी-सच्ची और सहज अभिव्यक्ति है– अपने आप में सर्वथा बेलाग और स्पष्ट, पुनः इनमें धर्म-भावना या उपदेशात्मकता का नहीं, जीवन और जगत के महत्त्वपूर्ण प्रश्नों की व्यावहारिक व्याख्या का आग्रह प्रधान है। इनमें से अधिकांश पद्य कहीं नितान्त सरल और कहीं दृष्टान्त, लोकोक्ति, अलंकरण अथवा उक्ति-वैदग्ध्य से संवलित सूक्तियों की कोटि के हैं जिनका आधार कहीं तो लोक-जीवन का कटु अनुभव है और कहीं जन-मानस की आशाएं और आकांक्षाएं तथा उसके मानदण्ड और आदर्श और इन आशाओं-आकांक्षाओं-आदर्शों की अपूर्ति की पीडा। विषय की स्पष्टता, एक-एक उक्ति में अधिक से अधिक कथ्य को समाहृत करने की शक्ति, तथा अभिव्यंजना की सादगी के कारण ये सूक्तियां अपने प्रभाव में सर्वथा सफल बन पड़ी हैं। 'हाथी है तो मारेगा ही, लोक दूसरों के संबंध में कुछ न कुछ कहे बिना रहेगा नहीं, ढोल बजने के लिए ही है और कुत्ता अपनी भोंकने की आदत से लाचार है' हाथी, लोक, ढोल और कुत्ता इन चार अलग-अलग वर्ण्य विषयों से संबंधित यह संश्लिष्ट सूक्ति जितनी संक्षिप्त है, उतनी ही अर्थ-व्यंजक भी–

हत्थि मारणउ, लोउ बोल्लणउ।
पडहु वज्जणहु, सुणउ भसणउ॥[८]

लोक का कटु अनुभव ऐसी उक्तियों का जनक होता है।

सज्जनता, प्रेम, वीरता, त्याग, दानशीलता, सुपुत्र, माता, सुभृत्य आदि को लेकर प्रत्येक युग के जन-मानस में कुछ आशाएँ आकांक्षाएँ तथा उनसे संबंधित मानदण्ड और आदर्श प्रतिष्ठित होते हैं। 'हेम-प्राकृत-व्याकरण' में उपर्युक्त विषयों पर ऐसे अनेक सूक्तिपरक पद्य

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प्राप्त हैं जिनमें तत्कालीन लोकादर्शोंकी अभिव्यक्ति है।[९] ऊपर पुत्र-विषयक लोकदर्श का व्यंजक एक पद्य दिया जा चुका है।

'हेम-प्राकृत-व्याकरण' में प्राप्त नीतिपरक मुक्तकों में अनेक ऐसे पद्य भी हैं जिनमें कवि-प्रौढ़ोक्ति, पौराणिक आख्यान, लोक-जीवन अथवा प्रकृति से संबंधित किसी दृष्टांत के आश्रय से शाश्वत जीवन-मूल्यों तथा सत्यों का सटीक उद्घाटन है। चन्द्रमा की किरणों के प्रभाव से समुद्र उद्वेलित होने लगता है और मेघमाला के दर्शन से मयूर नाच उठते हैं। कवि-प्रौढोक्ति तथा लोक-परम्परा में चन्द्रमा और समुद्र तथा मेघ और मयूर का यह संबंध पारंपरिक शाश्वत प्रेम के रूप में मान्य है। 'हेम-प्राकृत-व्याकरण' के निम्नलिखित पद्य में मुख्यतया कवि-प्रौढोक्ति-सिद्ध इसी प्रेम-संबंध-मूलक दृष्टांत के आश्रय से सज्जनों के प्रेम की विशिष्टता वर्णित है–

कहिं ससहरु कहिं मयरहरु कहिं बरिहिणु कहि मेहु।
दूरठिआहँ वि सज्जणह होइ असड्ढतु नेहु॥[१०]

'छन्दोऽनुशासन' में प्राप्त नीतिपरक अपभ्रंश पद्य भी अधिकांश में सहज तथा निरलंकृत सूक्तियोंके रूप में हैं और उनका आधार लोकानुभव अथवा विशिष्ट देश-काल-गत कोई मान्यता या कोई परंपरागत विचार है। नारी के संबंध में देश-काल के अनुरूप सौंदर्य के मानदंड भिन्न हो सकते हैं परंतु समाज में नारी-सौंदर्यकी अपेक्षा एक शाश्वत सत्य है। कुरूपा स्त्री समाज में दुःख-कारिणी और दुर्नया मानी जाती रही है, यद्यपि विधाता की ओर से ऐसा कोई नियम नहीं। 'छंदोऽनुशासन' के निम्नलिखित पद्य में नारी की कुरूपता के प्रति लोक की सामान्य मनोवृत्ति इस प्रकार है–

जासु अंगहिं घण-नसाजालु,
जसु पिंगलनयणजुउ, जासु दंत पविरलविअडुन्नय।
न धरिज्जइ दुहकरिणी, मत्तकरिणि जिम्व धरणि दुन्नय॥[११]

जिसके अंगों पर घनी उभरी नसें हों, जिसकी दोनों आंखें पिंग-वर्ण की हों, जिसके दांत छितरे और टेढे-मेढे हों, ऐसी उन्मत्त हथिनी-सी, दुनिया तथा दुःखकारिणी स्त्री से विवाह नहीं करना चाहिए।

प्रस्तुत नीतिपिद्य सामान्य सूक्ति नहीं है, इसमें मर्म पर चोट करने वाली व्यथा निहित है। यहां कुरूपता के एकाधिक उपादानों का नारी-शरीर में एक साथ वर्णन कर दिया गया है। बाह्य रूप से नारी के इन लक्षणों को लोक में कुलक्षण माना गया है। परंतु विधाता के कुकृत्य का दंड व्यक्ति को क्यों मिले ?

'प्राकृतपैंगलम्' के नीतिपरक अपभ्रंश पद्यों में भी अधिकांश में सूक्तियों के रूप में लोक के शाश्वत और युगीन आदर्शों, सत्यों तथा जीवन के खट्टे-मीठे अनुभवों की अपेक्षाकृत अधिक प्रखर अभिव्यक्ति हुई है। इनका विषय-क्षेत्र अत्यंत व्यापक है- नारी, स्त्री-पुत्र, नौकर-चाकर, पारिवारिक सुख, सुखद और त्याज्य व्यक्ति-वस्तु-स्थानादि, नियति या भाग्य आदि विभिन्न विषयों पर सरल, संक्षिप्त, अनलंकृत, मार्मिक, प्रेक्षणीय तथा प्रभावपूर्ण सूक्तियाँ यहाँ देखी जा सकती हैं। नारी नीति-विषयक मुक्तकों का प्रिय वर्ण्य विषय है। 'प्राकृतपैंगलम्'

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के अनेक पद्यों में नारी के रूप, गुण और आचरण के संबंध में लोकमान्य आदर्शों का कथन हुआ है। लोक में नारी का सौंदर्य युग-युगसे अपेक्षित रहा है। कृति के इस पद्य में कुत्सितरूपा नारी के प्रति लोक-मानस की इस वितृष्णा में अपेक्षा और आकांक्षा ही व्यंजित है–

भोहा कविला उच्चा णिअला। मज्झे पिअला णेत्ताजुअला।।
रुक्खा वअणा दंता विरला। कैसे जिविआ ताका पिअला।।[१२]

जिसकी भौंहें भूरी हों, माथा ऊंचा हो, आंखें बीच में पिंगवर्ण हों, मुख रूखा हो और दांत ऊंचे-नीचे या दूर-दूर हों, उस स्त्री का पति कैसे जिये?

यहाँ गृहीत कथन-पद्धति कुछ अधिक ही कटु तथा यथार्थ है। मैं नहीं समझता कि कुरूपता का यह मानदंड सार्वकालिक और सार्वभौतिक है या यहाँ वर्णित स्त्री से उसके पति के जीवन को कोई संकट हो सकता है। इससे पहले उद्धृत 'छन्दोऽनुशासन' के एक नीतिपरक पद्य में गिनाये गये नारी-कुलक्षणों के संबंध में भी वही बात कही जा सकती है। 'प्राकृतपैंगलम्' के एक अन्य पद्य में नारी के आचरण के संबंध में किंचित् कटु टिप्पणी है—'जिसके नेत्र कमल के समान चंचल रहें, जिसका वस्त्र स्तनों पर से खिसका रहे और जो परपुरुषों के समक्ष हंसे, वह वधू निश्चय ही दुश्चरित्रा है'—

चलकमलणअणिआ खलिअथणवसणिआ।
हसइ परणिअलिआ असइ थुअ बहुलिआ।।[१३]

हेमचन्द्र-युगीन भारत में यह लोकादर्श हो सकता है परंतु आज इसे सार्वकालिक आदर्श के रूप में ग्रहण नहीं किया जा सकता, कम से कम आज यह विचार-दृष्टि प्रासंगिक नहीं रह गयी है।

'प्राकृतपैंगलम्' के कुछ नीतिपरक पद्यों में सुखद और त्याज्य व्यक्ति-वस्तु-स्थानादि का कथन है। ऐसे सारे पद्य यद्यपि अभिधाप्रधान हैं तथापि जीवन के अनुभूत सत्यों के रूप में ग्रहण किया जाना चाहिए। 'प्राकृतपैंगलम्' के अनुसार ये सुखकर होते हैं – ऊंचे छाजनवाला घर, विनयशील और पतिपरायणा तरुणी पत्नी, धन से भरा घर, गुणवान पुत्र और वर्षाकाल।[१४] त्याज्य के संबंध में कहा गया है कि 'राजा लोभी, समाज दुष्ट, पत्नी कलहकारिणी और सेवक धूर्त हो तो बहुगुणयुक्त घर का भी परित्याग कर दे।'[१५] बात अच्छी है परंतु घर का परित्याग कर के कहीं अन्यत्र चले जाने पर इनसे इतर शील-गुणवाले राजा, समाज, पत्नी, सेवकादि प्राणी मिल जायेंगे, यह जाने केवल इसी युग का संशय है या अन्य युगों का भी!

निष्कर्षतः मानवीय आकांक्षाओं, लोक-जीवन-गत आदर्शों और शाश्वत जीवन-मूल्यों की व्यंजना की दृष्टि से अपभ्रंश की लौकिक नीतिपरक मुक्तक कविता निश्चय ही अप्रतिम-अन्यतम है, विशेषकर लोकजीवन का जैसा-जितना संस्पर्श इस कविता में हैं, वैसा-उतना संस्कृत और प्राकृत की नीतिपरक मुक्तक कविता में भी नहीं है। अपभ्रंश कवियोंकी दृष्टि विशुद्ध रूप में लौकिक है। आवश्यकता इस बात की है कि जैन धार्मिक मुक्तक और प्रबंधात्मक

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अपभ्रंश कविता को भी, उसके धार्मिक आवरण को बेध कर, इसी लौकिक दृष्टि से परखा जाये – समग्र रूप में लौकिक भाव-भूमि पर उसका मूल्यांकन किया जाये।

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१. स्वयम्भूच्छन्द, ४.८. १।
२. वही, ४.९.१।
३. वही, ४.९.४।
४. अलंकार-अर्थान्तरन्यास।
५. वही, ४.३.१।
६. वही, ४.११.२।
७. हेम०, ३९.५.६।
८. वही, ४४३.१।
९. द्रष्टव्य, हेम. ३२२.१; ३३८.१; ३५८.२; ३६७.३; ४०६.३; ४२२.१०; ४२२.१६; ४२८.१।
१०. वही, ४२२.७।
११. छंदो०, ५.२१.१।
१२. प्रा. पै., २.९७।
१३. वही, २.८३।
१४. वही, १.१७४; २.४४।
१५. वही, १.१६.९।

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HISTORY SECTION

CULTURAL CONTACTS BETWEEN INDIA AND MAURITIUS

By

C.S. Lal

Culturally India and Mauritius are very close and intimates. Gandhiji rightly called Mauritius 'A little India beyond the Seas" because by and large Indians and Mauritians shared a common ancestry and were heirs to the same rich and ancient culture. Mauritius is a tiny melting pot of various world cultures. Its population is nearly 826,000 of which 52 per cent are Hindus and about 20 per cent are Muslims. So more than 70 pe cent of this people are of Indian origin. About 3,20,000 people speak Hindi and Bhojpuri[1]. These facts illustrate the deep impact Indian culture has left on Mauritian life and culture.

Indian who went to Mauritius as indentured labourers carried with them their culture, their language, their religion and their style of living and still today it could be easily gleaned. In colonial times the immigrants who came to Mauritius built as early as 1867 a Shiva Temple in a village in the North of the island called "Gokula" and at about the same time the Tamils set up their own places of worship in Port Louis. In 1872 the Muslim settlers constructed the Great Jumma Masjid which was a fine tribute to Muslim art. Some of the important festivals and ceremonies which were celebrated there were the "Durga Puja", "the Holi", "the Divali" and the "Shivaratri". "The Ekadasi" and the "Ramnaumy" were observed mostly by women.

The Tamils celebrated the Fire-walking ceremony and Muslims the Idd. On every estate there was a Baithaka (Village club) in which functioned the Panchayat and it was at the Baithaka that the most glamorous festivals and ceremonies took place. The most popular was "Katha" which was performed to mark the celebration of the religious occasion of the Bhagavat

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which was held generally round about Christmas. Men and women turned up in hundreds to listen to the Priests, who emphasised in simple words the goodness and glory of God as revealed in the Gita and in the Ramayana and Mahabharata. To add to the gaiety of life, there were theatrical performances in the villages the most notable of which were the "Ramlilas" and the "Indra Sabha". The most popular rejoicing was the Muslim festival, the "Muharram", popularly known as the "Taziah". The Indian immigrants used a fairly wide range of musical instruments. The marriage ceremony provided perhaps the most spectacular occasion for the manifestation of the traditional customs, beliefs and observances of Hindu religious life. In regard to dress Mauritians resembled Indians[2].

To cut the long story short, Indian culture, Indian traditions and Indian religion dominated life of the immigrants in Mauritius. Even in free Mauritius it could be easily gleaned that in the various walks of social, religious and cultural life of Mauritius, Indian culture has left indelible mark and the Mauritians are still very loyal to the cultural ideals of the mother land.

Many things were done to strengthen the cultural ties between India and Mauritius. In 1935 the Hindi Pracharani Sabha was established to promote the study and teachings of Hindi in Mauritius. A Gita Institute was established in Port Louis in 1935 and it provided a forum for educated Indians to preach the new gospel. The Arya Samaj had also been a great factor in moulding the life of the people of this tiny island[3].

The strong cultural bonds that existed between Mauritius and India in colonial times have been made stronger by the two nations in recent years. Mauritian Prime Minister, Dr. Sheosagar Ramgulam, whose parents were collies hailing from Bihar, has also been very anxious and eager to promote cultural solidarity between Mauritius and India. He himself is a great custodian of Indian culture and traditions and every year on the day of "Shivaratri" he alongwith thousands of Mauritians goes to "Mauritius Ganga'3 and takes "Ganga water" from there. Every year for three days a big fair is organised on the occasion of Shivaratri.[4]

Dr. Ramgoolam has been so eager to see the roots of Indian culture strengthened that during his visit to India in 1969 he made a request to the Indian Government to help Mauritius in the establishment of Mahatma Gandhi Memorial Institute which was to become the centre of studies on Indian culture[5].

Ramgoolam's request was complied with by the Indian Prime Minister, Mrs. Indira Gandhi who agreed to assist the Government of Mauritius in establishing a Gandhi Memorial Institute in Mauritius as a centre of studies on Indian culture and traditions.

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India also assisted Mauritius through gift of technical equipment for village industries. The services of experts and education officers have also been made available. Two officers of the Mauritius Foreign Service have received training in India. Indian Government also assisted Mauritius in the recruitment of doctors and pharmacists from India[7].

India's help to Mauritius in the establishment of the Mahatma Gandhi Institute was highly acknowledged by Mauritian Prime Minister Ramgoolam in his welcome address to Mrs. Indira Gandhi when she visited Mauritius in June 1970. Dr. Ramgoolam observed on the occasion : "We are also grateful to you for helping us with the establishment of the Mahatma Gandhi Institute which I have no doubt will play a decisive role in knitting together in a bond of harmony, the various cultures which have gone into the making of our national heritage. The Institute will further help to promote the Gandhian ideals of peace and understanding among the various races of the world[8].

Mrs. Indira Gandhi laid the foundation of the Mahatma Gandhi Institute and said that this was a "Positive step forward in Indo-Mauritius relations"[9]. She also assured the Prime Minister of Mauritius of India's co-operation in the establishment of the Institution and of the contribution of the Government of India towards the building of the Institute as well as later in the provision of equipment, books and teachers[10].

To promote close cultural contacts between India and Mauritius the Government of India liberalised travel facilities for Indians to visit Mauritius as a very special case. The Govt. of India thought that the growth of tourism between the two countries would further cement their already close relations[11]. Two cultural troops from India visited Mauritius in May 1970 to stage public performances[12].

Besides travel facilities to Indians, Indian Government assisted Mauritian students to prosecute their studies in India. In 1970 about one hundred students reached India for higher studies in various institutions and Universities and the same number got admission into the Indian Universities during 1971. The Govt. of India provided ten scholarship to Mauritian students for higher studies.[13]

The number has now been raised to twenty per year[14]. These Mauritian students on their return to their homeland help strengthen the existing bonds of friendship between India and Mauritius.In 1975 Mauritius was one of the biggest recipient of Government of India educational scholarships (19), out of which 12 are cultural scholarships, 4 common-wealth and 3 state scholarships. More than 1200 Mauritian students are receiving education in different Universities of Indian[15]

In 1975 under a newly signed economic agreement India offered a

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sum of Rs. ten millions as grant which would be spent among other things on the construction of the prestigious Mahatma Gandhi Institute. This, when completed, would house a secondary school of Indian art, music and drama, a museum depicting Indian culture and history, a modern all-purpose auditorium and perhaps a UNESCO aided project of Mauritian school of African and Oriental studies. "The Mahatma Gandhi Memorial Institute", rightly observed Indian High Commissioner in Mauritius, "is a shining example of, in fact, a monument to the deep-rooted Indo-Mauritian ties and an evidence of the currently obtaining close co-operation in cultural and economic fields between the two countries."[16]

To develop the cultural ties between India and Mauritius, a far reaching agreed programme has been drawn up between India and Mauritius on Jan. 3, 1975. The programme envisages exchange of scholars and professors, cultural delegations, film festivals, exchange of books and magazines, etc.[17]

The Indian films had been very popular in Mauritian not only among the people of Indian origin but also among the creoples. This has helped popularise Hindi and Indian dance and music. The All India Radio gives a programme for teaching Hindi to school–going children of Mauritius. Many of the Indian film-makers had been permitted by the government of Mauritius to get their films prepared in Mauritius[18].

All these have paved the way for the cultural fellowship between India and Mauritius. Pointing out to the tremendous role Indian films have played in bringing the two peoples together, M.M. Khurana, Indian High Commissioner in Mauritius, very aptly remarked : "Indian films afford a new bridge across the ocean for the two cultures to meet and flourish. The Mahatma Gandhi Institute provides the necessary vehicle to cross the bridge"[19],.

Hindi is a part and parcel of the cultural history of Mouritius. The Hindi of Mauritius is the standard form of Bhojpuri, once spoken in the island and now spoken by a majority of people and understood by a still greater majority. It was mainly due to the efforts of Dr. Ramgoolam that Hindi has found a place in state colleges.

The number of students preparing for higher examination in Hindi conducted by the Hindi Sahitya Sammelan of Prayag reached nine thousand in 1975. There are 750 centres in Mauritius where free Hindi classes are conducted every afternoon. There are 350 Govt. primary schools where Hindi is taught by eight hundred teachers[20].

India has given considerable encouragement to popularise Hindi in Mauritius which has gone a long way to promote cultural solidarity between

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India and Mauritius. When the first world Hindi Sammelan was held at Nagpur in India in Jan. 1975, the said Sammelan requested Dr. Ramgoolam to come over there to preside over the Sammelan, an act which ushered in a new era of cultural collaboration between the two nations. Dr. Ramgoolam accompanied by lady Ramgoolam and a distinguished team of Ministers visited India and presided over the World Hindi Sammelan. In his presidential address he assured his full co-operation in the propagation of Hindi. He also promised to make his earnest efforts to make Hindi a recognised language of the United Nations Organisation. He also asked the scholars of Hindi in India to give their support to the counterparts in Mauritius. Dr. Ramgoolam's visit to India to preside over the World Hindi Sammelan "will long be remembered as a landmark in the history of two countries"[21].

It was also decided that the next session of the World Hindi Sammelan would be held in Mauritius and it was actually held there. Many Indian scholars went there to participate in this sammelan. The holding of such a conference had gone a long way to cement the hithehrto existing cultural bonds between India and Mauritius.

Thus, ethnically and culturally India and Mauritius belong to the same group. Since the very beginning of the Indian settlement there Indian religion, culture and traditions have influenced the life of the people of the island and in course of time these links have been made more and more stronger and durable. Indian who settled there have not forgotten their culture, traditions and religion and still today they are the perfect custodians of Indian culture. In post-independence era the governments and the peoples of these two countires have made earnest attempts to strengthen the already strong cultural bonds that united the two nations in more ways then one.

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DRAVIDIC STUDIES SECTION

ONTOLOGICAL SIGNIFICANCE OF "SUMMA IRU" IN TAMIL SCRIPTURES

By

Dr. S.R. Jayavelu

'Summa Iru' is an aphorism in Tamil consisting of two words. Though they are simple words, conveying the meaning 'just be', they have deep metaphysical import and ontological significance. They are employed in Tamil scriptures to denote the highest state of conscious 'being' which could be understood only as a mystical experience. Their dialectics is obscure. While to the novice and the uninitiated they are a riddle, to the spiritual mystic they present an eminently practical stance. They are best understood through the exercise.

Sit; close your eyes (senses); cease thinking.

An attempt is made in this paper to present the subtleties and the nuances in understanding and appreciating the significance of the pithy aphorism.

"Śuklāmbaradharam Vishnum " is the invocational prayer to God which refers to His all–pervading Omnipresence and at the same time to His immanence. It follows that God is immanent in all beings. Being also Omniscient, His Supreme Consciousness permeates the consciousness of beings. Hence it is that He is "Unarvu Soozh Kadanthathor Unarvu" (the Supreme Consciousness transcending all consciousness of beings) according to Saint Thirumaligal Devar. His Omnipotence manifests Itself as the cit-śakti of beings. This grand pattern is itself the Infinite Love of God reflected in each and every being. So it is that every being should through its cit-śakti be normally conscious of God — that is be in *śuddha avasthā* or Pure Conscious State. Also, they should be loving and lovable. But due to their free will and the aanava, maaya and karma malas beings veil themselves from Pure Consciousness and remain in kevala and sahala avasthās. Nevertheless, God's Infinite Love never fails and ever fills the beings, though the latter are often ignorant of the fact.

Thus all beings are eternally endowed with consciousness of the supreme Love of God. In Swapna It manifests as sub-consciousness and in Sushupti as

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unconsciousness (not non-consciousness, which has no meaning). In Jāgrat also there is the perennial flow of His Consciousness. Normally, however, there is no cognition of these phenomena in the beings due to the veiling by the malas. The God-soul relationship is a unique one and one has to come out of the veiling by the malas through the regimen of physical, psychical and spiritual exercises to be able to experience it.

The precept 'Tat tvam asi' in Chandogya Upanishad is in the nature of an Upadeśa. On the other hand the mahavakyas 'Aham Brahmāsmi", 'Ayam Ātmā Brahma', 'Prajnānam Brahma" are truths to be realised in self-experience. In all these (i) Brahman, (ii) the soul or self and (iii) state of being are referred to. Even the purpose of the upadesa 'tat twam asi' is to utlimately realise a state of 'being' as an experience. What is the nature of this experience ?

Among the states of consciousness of a being, certain Jagrat or waking states are quite intriguing. In one of these states, the self, devoid of all attachments to the external world and even its own faculties at the astral, mental and supra-mental levels abides in itself. This is the state in which the soul consciousness is consciously aware of itself (and nothing else) with a conscious effort on its part. In this state it is aware of and has an experience of itself to the exclusion of all other things. This is a state of dualism the subtle dualism of the self being conscious of the fact that it is conscious of its consciousness or self. This is a state of self-realisation and refers to the 'aham', or 'ayam' or 'prajnanam' (or 'twam') content of the mahavakyas referred to earlier. It is the state of cognitition of the being 'aham asmi' (or 'twam asi). This may be referred to as 'prajnanam' which ultimately leads to jeevanmukti or kevala avastha.

Yet another state is the one in which the soul or self is aware of God (consciousness) alone and nothing else. But the soul or self is aware of the fact that it is consciousness of God consciousness. It may be referred to as 'prajnanam' leading to para mukti or sahaja avastha. This again in a state of dualism since, the soul is aware of itself and also aware of its being aware of God.

But in still deeper meditation the soul is not conscious of even itself. The soul raises itself to the level of and transforms itself into the Supreme Consciousness Itself and abides in it. This may be referred to as the 'Bramajnanam' or 'Sivajnanam'. This is the Sahaja or Suddha avastha.

These refer to the 'Aham Brahmasmi' or simply 'Brahmasmi' content of the relevant mahavakyas.

The common factor in the states referred to above is 'asmi', that is the realisation of 'being' either as itself or as God. 'Asmi' is related to 'becoming' or 'being' or more simply 'to be'.

To be as oneself or to be oneself, or to be as God or to be God Himself are in themselves mystic experiences which one cannot express or explain to others. Nor can they be understood by others unless such others themselves go through such experiences.

But another more mystical experience is just 'to be' - that is simply be without

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reference (at such experimental level) either to oneself or even God. Subjectively it would amount to just 'am' — not 'I am' or 'God am' but simply 'am'.

Contrary to our expectations such a state of 'be' or 'am' or 'asi' or 'asmi' is quite simple to achieve and not at all intriguing. Almost everyone enters that state and remains as such but only for a few seconds. Let me illustrate :

I have a problem which engages my attention totally. I think about all aspects of the problem one after the other and also possible solutions. In other words I rack my brain on the problem and all possible solutions therefor. But let us say none occurs to me. Without any volitional efforts on my part and without my knowledge I gently pass into a state of thinking of nothing, neither of the problem nor of the solutions, nor of even myself. Still there is an awareness in me; awareness of nothing in particular; awareness of not even myself. I simply 'am' - but without the 'I' being operationally effective. Simply 'am'. But after a few seconds suddenly I relapse and revert to the state of awareness of myself and other things including the problem and its possible solutions.

This state of just 'am' becomes at once intriguing when one tries or attempts volitionally to bring about or precipitate or reach that state. On the other hand if the mind and its other faculties, viz. buddhi and chitta are stilled, the state of just 'am' or 'be' occurs. The truth of this is put succinctly in the aphorism 'chitta vṛtti nirodha'.

From the point of view of God, 'Being' is itself His Supreme Love which, however, is neither realised nor reciprocated by most of the beings. Love of beings is directed to other beings and materialistic objects to a large extent, and towards God only to a small extent until they discover their plight through His Grace. From the point of view of the aspiring ascetic the path to kevala avastha is a state of 'becoming' (ninrapedi) and the avastha itself 'become' (nitral). The path to sahajāvastha is the state of 'being' (Irundapadi) and the avastha itself 'be' (iruttal). Saint Arunagirinathar's upadesa 'Irundhapadi irungal' is of significance. Thirumoolar devotes nineteen verses for expounding the Tat tvam asi mahavakyam. Three are prevarications in the interpretation and understanding of these ontological phraseologies. But the truth is one which has to be mastered only through sustained exercise and experience under the guidance of a Guru.

It will be apparent that the two essential prerequisites for the state of 'am' are (i) full awareness and (ii) absolute stillness of mind and its ancillaries i.e. absolute thoughtlessness. The difficulty arises because full awareness and absolute stillness of mind are very elusive. So it is that the state of 'be' or 'am' into which we very often pass is not deep; nor does it last long enough to be of any consequence.

Great emphasis is laid on this state of 'be' by most of the saints of Hinduism. In Tamil scriptures they convey this great message in just two words - 'Summa Iru' - where 'Summa' would refer to absolute stillness of mind (and ancillaries) and 'Iru' to 'be' i.e. just be aware - aware of nothing (including the self), but keep full awareness. The English equivalent of 'Summa Iru' is 'just be'. But the force and full import of the words get lost in the translation.

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The etymology of the word 'Summa' is obscure. The Tamil Lexicon considers that it could probably be an abbreviation of 'Sugamaaga', a state of being happy. In common parlance the word 'Summa' is very widely used in Tamil. In Kannada it is 'Summane' and in Malayalam it is again 'Summa'. Perhaps the Telugu word 'Prasaanthi' is a near equivalent word. The word is employed to denote the following :

leisurely, without any occupation or work; in a normal condition; silently, quietly, in perfect peace and rest; bare, without any reason; uselessly; vaguely, unintentionally, at random; as a joke; gratuitously gratis; freely, unhestitatingly, unceremoniously; continuously, repeatedly.

But basically the word is used in Tamil to qualify a verb denoting an act done or to be done in a desireless and detached way so that such act will not influence one's samskaras.

'Summa Iru' is a state of mind where there are no polarities, no likes or dislikes, no attachment, in short the state of Ghodhead where all religions lead to. It is the egoless state in which one would be in the spirit of 'Thy will is done' - a state of complete surrender to God wherein one loses the self in the presence of the Absolute. One immediate prasaada or 'Summa' 'Iru' is Sukam or Ibnam (state of happiness) which leads to peace and helps in the path of meditating.

A subtler interpretation of 'Summa Iru' is be in such a state whereby neither external objects and their acts, nor thoughts flowing from chitta–samaskaras (i.e. of the recollection of past acts) enter the mind. In other words neither new samskaras nor old ones are allowed to sway the self even to the littlest extent. Saint Thayumanaar says, 'Sindhaiyai adakkiye summa irukkindra thiramarithu'. Arunagirinathar refers to this as 'seyal maandu adanga'.

The states of Mouna, Nishtai, Thavam, Saantham, Aanandham are all associated with and allied to 'Summa Iru'. Though no esoterics are involved it is beyond my competence to try to explain the subtle differences between these. Even if an adept were to try to do so, it will be futile for one to have fuller comprehension of the subtleties, unless one has had practical experience of such stands.

The Saiva Siddhantha school of philosophy postlulates that the soul is as the Pathi (God) or the Pasam (attachments) according as it leans on the one or other (Saarndhavannamaadhal). The doubt arises whether the soul as defined above could just 'be', i.e. in a state of 'asi' or 'am' without reference to Tat or Twam or wordly things. The answer is 'yes' as 'Tat' is itself beyond all descriptions and all the attributes we give to it is just upachaara and are with reference to what 'lakshanas' we give it. i.e. from the anthropocentric point of view. So, the soul could be in union with It without being aware of It as we know of It.

Since every thought is referred to and is understood by appropriate word or words, any exercise of stilling the mind and its thoughts implies withdrawal of and annihilation of all words and their meaning - 'pada artha'. Saint Arunagirinathar would, therefore, refer to a state of 'Summa Iru sollara' i.e.

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be in a state of full awareness and a concomitant absolute stillness of mind occasioned by complete cessation of all reference to acts or deeds through words. This state is referred to by Arunagirinathar as 'Pesaa anubhuthi' and 'Urai Unarvu atru iru' state. 'Sollugaikku illai endra yellam izhandhu summa irukkum ellai'.

The cycle of births and deaths is due to karma classified under 'Samcita', 'prarabdha' and 'aagasamya' karmas. But every karma becomes functional only through the medium of the mind and its ancillaries. If, therefore, the mind and its ancillaries are stilled into a state of inaction, karma is rendered functionless. It follows that so long as the mind and its ancillaries remain perfectly still and the soul or self is just aware, that is in the state of 'asmi' or 'asi' or 'Summa Iru' without any reference to 'Tat' or 'twam ' or 'aham' or 'ayam' it is in a karmaless state. In that state it is subject to neither birth nor death. But the moment the soul or self reverts to any other state (even the state of Godhood of which state it is cognisant or aware) it gets bound at once by karma even as the moss on the water surface of a pond quickly covers up the small visible patch of water when a person withdraws his hand. It will be clear that in the state of 'asi' or 'Summa Iru' there can be no death. This is referred to as 'deathlessness' (immortality) or 'the great living in deathlessness' or 'maranamila peruvazhvu' as Saint Ramalingaswamy would put it. Thayumanawar, Thirumoolar and many other saints refer to the 'Summa Iru' state. Saint Arunagirinathar refers to the deathless state as 'Iravasmal piravaamal enailal Sath Guruvaagi, piravaagi thiramana peruvazhvu', 'Azhithu pirakka votta ' state; 'Uthithu aangu uzhalvadhum saavadhum theertha' states; and 'saagaikkum meendu perakkaikum andria' state.

Thus far we have discussed about the ontology of 'asi' 'asmi', etc from the point of existential state of being. As 'being' is equated with the ontological state, it negates non-being and there is no question of an eschatological 'asi' or 'being'. In this context it is difficult to explain the death of Christ and His resurrection as existential phenomena unless we concede that ontological approaches could cover both existential and eschatological phenomena. This is a matter for further research. On the contrary, most of the Hindu saints from Thirugnana Sambandar down to Ramalinga swamigal have attained Suddha avastha and Siva Mukthi as the prasada of their 'here and now' state of 'Summa Iru'.

OM TAT SAT

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PHILOSOPHY AND RELIGION SECTION

IS ŚAṄKARA'S MĀYĀVADA SUPPORTED IN THE UPANIṢADS ?

By

Ajit Kumar Chakrabarty

The Māyāvāda of Śaṅkara occupies an important place in his Philosophy and the same was highly appreciated by the elitist class in the Medieval era. Despite, the question still arises- Is Śaṅkara's Māyāvāda supported in the Upaniṣads ?

Before we discuss the question in particular, let us have a brief out-line on Śaṅkara's Māyāvāda. All the ancient Upaniṣads agree to the view that the world is the creation of Brahman and, in this sense, Brahman is causally related to the world. The commentators differ among themselves as to the nature of the causal relation that holds between the world and Brahman. In Indian Philosophy, two types of causes are gemerally recognised. For example, clay is the cause of pot, as it is made out of clay. Again the potter is also the cause of pot, as he makes a pot out of clay. The first type of cause is called the material cause and the second, the efficient cause.

Now the question arises : Is Brahman the material cause or the efficient cause of the world ? In reply to the question Śankara says, apparently it seems that Brahman is the efficient cause of the world. But such an assumption will lead us to a difficulty, for Brahman then will not remain the only cause of the world. The admission of material cause in that case will be inevitable. Hence, according to Śankara Brahman is both the material and the efficient cause of the world.

निमित्तत्वं तु अधिष्ठात्रन्तराभावादधिगन्तव्यम्। यथा हि लोके मृत्सुवर्णादिकमुपादानकारणं कुलाल-सुवर्णकारादीनधिष्ठातृनपेक्ष्य प्रवर्तते नैवं ब्रह्मण उपादानकारस्य ॥ (शारीरकभाष्यम् ॥ १-४-२३ ॥)

But from the conception of Brahman as both the material and efficient cause it is quite natural to suppose that Brahman remains One as the cause, but He becomes many when transformed into effect. But Śankara is not ready to accept

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such a view. According to him Brahman remains one both as cause and as effect. Brahman never leaves His unity or identity. He is always one without a second (Ekamevā-dvitiya), never becomes many. But if Brahman always remains one and is the material and efficient cause of the world, then how can the consistency betwen the multiplicity in the world and the pure unity in Brahman be maintained ? To this question, Śankara replies that the phenomenal world *is* Brahman, it is not different from Brahman. But our error consists in perceiving the manyness or multiplicity in the world. There is no variety or multiplicity anywhere in the world. There is one Brahman only. But if there is no multiplicity in the world, then why do we perceive multiplicity in it ? To this Śankara replies that the world is the creation of māyā. The individual selves on account of their inherent Avidya imagine themselves as different from Brahman and mistake Brahman as this world of plurality, even as we mistake a rope as a snake. Hence the world is not the transformation of Brahman, but the Brahman appears as the world. It is His Vivrata. Brahman and His creation are identical.

This being a short account of Śankara's Māyāvāda, I shall now proceed to discuss whether the Māyāvāda of Śankara is supported in the Upaniṣadic texts. The question can be best answered if we discuss the same under the following heads :

(i) Is the environment in which Upanisads emerge consistent with Māyāvāda ?

(ii) The basis of Māyāvāda is the desire for liberation and non-attachment to this phenomenal world. Is this standpoint consistent with that of Upaniṣads ?

(i) An analysis of the development of Upaniṣadic thought shows that the first stage of this thought is found in the Vedas and the second in the Upaniṣads and there is a link of development between the two. The stream of thought, which was germinated in the Vedas, culminated in the Upaniṣads.

The Vedic seers visualised the existence of a deity, whenever there appeared in nature any power or beauty. In this way the Sun, the Fire came to be worshipeed. Then in the eyes of the Seers the World was the abode of many seattered powers. But subsequently these deities could not satisfy the seers, for the order and harmony in nature could not be explained by the admission of many deities. So they were in search of a deity who could make contact between the deities and maintain the order and harmony, and finally they imagined the existence of an all-pervading Īśvara, who is regarded as the creator, preserver and father of this world. The Upaniṣadic thought emerged in this environment and attained a form of pantheism in its immature form. Pantheism which developed in the Upaniṣads took the form of Brahmavāda. Then from the evolution of Upaniṣadic thought it would not be unjustified to hold that pantheism is the principal thought in Upaniṣads. The Upaniṣads were never attracted by the pure Unity or Identity leaving the world of plurality or multiplicity.

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The folowing quotations from the Upaniṣads will speak in favour of the above contention. At the very beginning of Isopanisad, the world of plurality or multiplicity is described to be veiled by Brahman.

"ईशावास्यमिदं सर्वं यत् किञ्च जगत्यां जगत्"

In Chandogya Upanisad, it is implicitly stated that everything in this world is Brahman 'सर्वं खल्विदं ब्रह्म तज्जलानिति' Everything that we perceive in this world is Iswara. The Bṛahadaranyak Upaniṣad says

"इदं ब्रह्म इदं क्षत्रमिमे लोका इमानि भूतानि इदं सर्वं यदयमात्मा" (२-३-६)

यो देवोऽग्नौ योऽप्सु यो विशं भुवनमाविवेश।
य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमो नमः॥ (१.१७)

Brahman is not only present in the animals, plants and inanimate objects but also He enters in all the *bhubanas*. The theory which says that Brahman is present in everything in the world and he pervades all, is nothing but pantheism. So it must be said that the environment in which Upaniṣads emerge is not consistent with Śankara's Māyāvāda.

(ii) The Māyāvāda of Śankara states that there is life after death. It believes in rebirth. The worldly life is devoid of pleasure, it is full of pain. So liberation or Moksa is the supreme ideal in human life.

But the above conception is absent in the ancient Upaniṣads. The feeling that the worldly life is full of sorrows and sufferings is not met with in the Upaniṣadic age. But the denial of the worldly life is not taught in the Upaniṣads. On the other hand, whether Mokṣa is regarded as the Supreme ideal in the Upaniṣadic era depends on the reply to the question on existence of life after death. But the question of life after death is left unsettled in the Upaniṣads, despite the fact that there are some stray discussions in the Upaniṣads. In favour of the above contention it may be said that if rebirth or life after death is accepted as a postulate in that age, then Nachiketas would not have put the question to Yama in Kaṭhopanisad. It is clear from the Upaniṣadic texts that Self or Ātman survives even after death of the body. The following sloka of Kaṭhopaniṣad corroborates the above statement.

अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे॥ १-१८॥

Self or Atman survives after death, but whether there is a rebirth is a question left unsettled in the Upaniṣadic texts. The theory of Karma which is a corrolary to the doctrine of rebirth, is also not discussed explicity. We simply meet with some propositions in the texts that tend to admit the theory of Karma. Hence it may be said that the theory of Karma and rebirth are not assertively established in the Upaniṣads and consequently the question of desire for liberation does not arise. We may conclude from the preceding discussion that on this point also the Māyāvāda is not supported in the Upaniṣads.

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From the above discussion it is high time to answer the main question raised at the outset. To reply the question we took some relevant issues and from the discussion of the issues we find that:

(a) First, the environment in which Upaniṣads emerge is not consistent with Māyāvāda. In that age there is a natural leaning towards pantheism.

(b) Secondly, the desire for liberation that constitutes the basis of Māyāvāda, depends on the doctrines of Karma and Re-birth. As the two doctrines are not well established in the Upaniṣads, liberation or Moksa does not attract people of that age.

It will not be out of place, I think, to refer to the view of Śrī Caitanya in this context. He sought to estabish that on the whole the Māyāvāda is not supported in the Upaniṣads. This view of Śrī Caitanya was expounded in Caitanya Caritāṃrta by Krishnadās Kavirāja. In the opinion of Śri Caitanya the Upaniṣads advocated Pariṇamavada, but Śankara advocated Vivartavada.

The following verses of Caritāmṛta may be quoted in this context :

परिणामवाद व्याससूत्रेर सम्मत।
अचिन्त्यशक्ति ईश्वर जगदरूपे परिणत॥
मणि यैछे अविकृत प्रसवे हेमामार।
जगदरूप हय ईश्वर तवु अविकार॥
व्यास भ्रान्त वलि सेइ सूत्रे दोष दिया।
विवर्तवाद स्थापियाछे कल्पना करिया॥ (पै. च. मध्यकाण्ड, छ॥ ७०-७२)

On the basis of the above arguments we may conclude our discussion by saying that the Māyāvāda of Śankara is not supported in the Upaniṣads.

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TECHNICAL SCIENCES & FINE ARTS SECTION

SOME ASPECTS OF ĀRYABHATA'S FINDINGS

By

Prof. N. N. Joshi

On an Autumn or winter night, if we happen to sit outside the house, particularly in a countryside, our eyes are likely to turn to the starry expanse of the sky. If we carefully observe, thousands of twinkling stars do appear to shift from one side of the firmament to the other. Suddenly the reddish orb of the moon may appear spreading its delightful lustre all over. Man's attention must have been drawn for centuries towards such other miraculous happenings in nature as a star perishing into the infinity. Aryabhata, one of the earliest and the greatest of the astronomers of ancient India, must have come to certain conclusions regarding the movements of the heavenly bodies like the stars, planets, the constellations, the moon and the sun, while observing them, probably without any aid of sophisticated machines. He must have evolved his own methods of calculating the distance between them. The uniqueness of Aryabhata's contributions lies not only in his being at the forefront among those scientists who occupied themselves with this new branch of learning that was evolving towards the close of fifth century but also in his unorthodox and original approach to the field of astronomy and pure mathematics.

On the basis of the five theories mentioned by Varahamihira (505 A.D.) in his work Pancasiddhantika it is believed that a number of great astronomers must have lived around that time. Unfortunately not much of information is available about their contribution. Barring Jaina mathematics and Bakshali mansucript, we are wholly in dark as to the mathematicians and their works prior to Aryabhata's work *Āryabhaṭiya* written in 499 A.D. which was considered as lost. At the beginning of eleventh century they had not been able to find anything of the books of Aryabhata and all that they knew of him they knew

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through quotations of his work given by Brahmagupta. At the beginning of the nineteenth century Colebrooke wrote that 'a long and diligent search in various parts of India failed to recover the works of Aryabhata.' The Indian scholar Bhau Daji got a copy of this in 1864. Kern published from Leiden in 1874 *Āryabhaṭīya,* the text embodying the mathematical and astronomical doctrines of Aryabhata, which mainly forms the basis of our knowledge about Aryabhata, one of the greatest scientists of ancient India.

Leaving aside the question as to how many Aryabhatas lived in ancient time, we confine ourselves to Aryabhata of Kusumapura who wrote Āryabhaṭīya, in his twenty-third year.[1]

As he himself tells in his work 'Sixty yuga's of 60 years and three yugapada (satyayuga, treta and Dvāpara) have gone by while he has been twenty three years'. Accordingly the year of his birth as decided by scholars is 476 A.D. on the basis of astronomical data given in his work. This period is called 'Golden age of India' in cultural history when under Gupta emperors there has been an outburst of intellectual activity in science, literature and other spheres.

The *Aryabhaṭiya* is a very small work. Brahmagupta in his Brahma-sphuṭa-siddhanta divides it into two parts. Barring three verses forming introduction and conclusion there are ten verses written in Gitika metre followed by 108 verses written in Arya metre. Brahmagupta calls these two parts as Daśagītika and Āryāṣṭasatam respectively. Aryabhata himself gives only the name Aryabhaṭiya to the whole work. The Āryāṣṭasatam comprises of three divisions. (1) Ganita or pure mathematics, (ii) Kalakriya Pada or calculation of time and (iii) The Golapuda or the sphere which really refers to the celestial globe and astronomical terms and calculations. The book is very concise and poses considerable difficulties in understanding it in several places.

Unorthodox approach : astronomy

Aryabhata put forward new observations and contradicted certain old ones. Thus contrary to his time and prevailing orthodox view : (1) he stated that the earth was a sphere and it rotated on its axis. (2) He described the true theory of the cause of the lunar and solar eclipses, and said that the eclipses were not caused by Rahu but by the shadow of the earth and the moon. (3) He said that the moon was essentially dark and was illuminated by the sun. (4) He noticed the motion solsticial : one of the two extreme points of sun's yearly north-south travel and equinoctical points (one of the two points at which the sun semi-annually crosses the celestial equator). (5) He developed the theory of epicycles (a small circle rolling on the circumference of a greater circle) by which the motion of a planet is represented.

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Original thinker : Pure Mathematics

The main topics in pure mathematics which stand to the credit of Aryabhata are (1) His value of Π, (2) His table of sines, (3) his method of solving indeterminate equation upto the First degree. (4) He also evolved the system of enumeration which may be called 'alphabet numberals' which was introduced for the first time by Aryabhata.

1. Aryabhatiya of Aryabhata Ganitpada 1 p 45 ed K. Shukla 1976.
2. Ibid, Kalakriyapada Arya 2 P. 201.

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ALL-INDIA ORIENTAL CONFERENCE
HEAD OFFICE: BHANDARKAR ORIENTAL RESEARCH INSTITUTE, POONA 411004
34 th SESSION

The Executive Committee

A meeting of the Executive Committee of the All - India Oriental Conference was held in the Meeting Hall of the Sanskrit Department of the Andhra University, Visakhapatnam, at 6 p.m. on January 4, 1989. The following members were present

R.N. Dandekar (in the Chair), K.C. Acharya, Brahmamitra Awasthi, K.K. Chaturvedi, Satish Chandra Jha, S.G. Katawala, H.P. Malledevaru, Jayamant Mishra, Rama Murti Sharma, Chandra Kant Shukla, P. Sriramamurti, and S.D. Joshi

The following business was transacted at the meeting :

(1) Condolence

Resolution No. 1 : Resolved that the Executive Committee places on record its sense of deep sorrow at the sad death of the following scholars :

Dharmendra Nath Shastri
Sadhu Ram
G.R. Sharma
K.C. Varma
P.M. Modi
T. Burrow
D.P Singhal
G.P. Bhattacharya
H.V. Dikshit
M.V. Patwardhan

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V.G. Rahurkar
Smt. Godavari Ketkar
V.S. Wakankar
Charudev Shastri
Jayadev Shukla
Umashankar Joshi
R.B. Athavale
A.S. Altekar
B.R. Saksena
Aryendra Sharma
U.P. Shah
Siddheshwar Bhattacharya
S.S Hasurkar
Anand Jha
Shridhar

(2) Minutes of the business meetings held at Calcutta on the occasion of the 33rd session of the All-India Oriental Conference.

Resolution No. 2 : Resolved that the minutes of the business meetings of the All-India Oriental Conference, held at Calcutta on the occasion of the 33rd Session of the All-India Oriental Conference, be confirmed.

(3) Audited Statement of Accounts for the years 1986 and 1987.

Resolution No. 3 : Resolved that the audited statements of accounts for the years 1986 and 1987 be adopted.

(4) Appointment of Auditors

*Resolution No. 4 :*Resolved that M/s Patki and Soman, Poona, be appointed as auditors for the years 1988 and 1989 nd they be paid a remuneration of Rs. 500=00 per year.

(5) Publication of the Conference Proceedings

Resolution No. 5 : Resolved that the publication of the Proceedings of the 32nd Session of the All-India Oriental Conference, held at Ahmedabad, be noted.

(6) Award of the various prizes

Resolution No. 6 : Resolved that the General Secretary be authorised to decide the award of (1) Dr. V. Raghavan Prize, (2) The Muni Punyavijayaji Prize, (3) Shri D.K. Jain O.R Institute Prize, (4) Late Professor C. Sivaramamurti's endowment for Markatavalli -Sundaresvara Sambavana Prize, to the author of the best paper, presented at the Pandit Parisad, and (5)

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Late Dr. V.G. Rahurkar Prize to the authors of the best papers presented on Veda (Vedic Section) and Vedanta (Philosophy and Religion Section), in the light of reports of the referees and in consultation with the relevant Sectional Presidents.

(7) Arrangement for the award of the Dr. V. Raghavan Prize at the next Session.

Resolution No. 7 : Resolved that Dr. V. Raghavan Prize for the next Session be assigned to Vedic Section.

(8) Co-optation on the Council of ten members recommended by the Local Committee.

Resolution No. 8 : Resolved that it be recommend to the Council that the following ten persons, whose names have been suggested by the Local Committee, be co-opted on the Council (as per Rule 10, b, i) :

Mrs. P. Swarup Rani
K. Sriramamurti
Malayavasini
D. Sivaprasad
M.V. Raman
K. Gayatri
A. Janaki
Rajaseshagiri Rao
G.V. Subrahmanya Sarma
K.G.S. Prasad Rao.

(9) Appointment of Additional Sectional President to be appointed :

Resolution No. 9 : Resolved that the following additional Sectional Presidents be appointed :

1. Vedic Section	: B.B. Chaube
2. Iranian Section	: F. Nariman
3. Classical Sanskrit Section	: (A) P. Sri Ramachandradu (B) K.C. Acharya (C) RV. Tripathi (D) S.P. Narang
4. Pali & Buddhism (Including Tibetology)	: K.K. Chaturvedi
5. Philosophy and Religion	(A) Vacaspati Upadhyaya (B) C. Markandeya Shastri (C) B. Mukherjee (D) Jayamant Mishra

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6. Technical Science and Fine Arts : (A) S.S. Misra
(B) S.P. Singh

(10) Provision for the election of the Honorary Members of the Conference to be made in the Rules of the All-India Oriental Conference, and to be recommended to the Council.

Resolution No. 10 : Resolved that it be recommended to the Council

(a) that provision be made in the Rules of the All India Oriental Conference for the election of Honorary Members of the Conference, and

(b) that, in recognition of his long and distinguished services to the Conference, Professor R.N. Dandekar be elected the first Honorary Member of the All-India Oriental Conference.

(11) Appointment of a Committee

Resolution No. 11 : Resolved that it be recommended to the Council that a Committee consisting of the following members be appointed to prepare plans for the development of the All-India Oriental Conference and for discussing certain issues like obtaining funds, conducting elections to the various bodies and making proper arrangements for the conference, etc.

Dr. Ramaranjan Mukherjee
Dr.R.C. Dwivedi
Dr. K.K. Chaturvedi
Dr. Satish Chandra Jha
Dr. S.D. Joshi.

The meeting terminated with a vote of thanks to the Chair.

S.D. Joshi
General Secretary

R.N. Dandekar
Chairman

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ALL-INDIA ORIENTAL CONFERENCE
HEAD OFFICE : BHANDARKAR ORIENTAL RESEARCH INSTITUTE, POONA 411 004.
34th Session

Inaugural Session

The Inaugural Session of the 34th All-India Oriental Conference was held in the Convocation Hall of the Andhra University, Visakhapatnam, at 9.a.m. on January 5, 1989.

(1) The Session opened with Prayers

(2) Prof. K.V. Raman, Vice-Chancellor and Chairman of the Organizing Committee, welcomed the Vice-Chairman, University Grants Commission, Professor K. Satchidananda Murthy, and the members of the Conference.

(3) The Vice-Chairman of the University Grants Commission, Professor K. Satchindananda Murthy made the Dipa Prajvalana and formally inaugurated the Session.

(4) The Vice-Chairman of the University Grants Commission released the publication of the Encyclopaedic Dictionary of Sanskrit on Historical Principals.

(5) Professor K. Satchidananda Murthy, Vice Chairman of the University Grants Commission delivered his Inaugural Address.

(6) The General President, Professor R.N. Dandekar, delivered the Presidential address.

(7) A resolution of condolence condoling the death of the following scholars was passed, while the whole gathering was standing.

Dharmendra Nath Shastri
Sadhu Ram
G.R. Sharma
K.C. Varma
P.M. Modi
T. Burrow
D.P Singhal
G.P. Bhattacharya
H.V. Dikshit
M.V. Patwardhan
V.G. Rahurkar
Smt. Godavari Ketkar

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V.S. Wakankar
Charudev Shastri
Jayadev Shukla
Uma Shankar Joshi
R.B. Athavale
A.S. Altekar
B.R. Saksena
Aryendra Sharma
U.P. Shah
Siddheshwar Bhattacharya
S.S Hasurkar
Anand Jha
Shridhar

(8) The local Secretary read out some of the messages.

(9) The General Secretary, Professor S.D. Joshi, then seeking the indulgence of the gathering, read out self-composed 'Mangalam' about the All-India Oriental Conference.

(10) Thereafter, the General Secretary made some announcements regarding the printing and publication of the Part II of the Volume III of the Encyclopaedic Dictionary of Sanskrit on Historical Principles, the division of sections and additional Sectional Presidents, nominations for the New Executive Committee and Sectional Presidedntships, the meeting of the Council, and the Pandit Parisad. He announced the award of the All-India Oriental Conference Prize (Donated by the Indian Books Centre, Delhi) to Professor Prafulla Chandra Dash, Rairakhot, for his book "A Comparative Study of Paninian and Candra Systems of Grammar". He also announced the publication of the Proceedings of the 32nd Session of AIOC, held at Ahmedabad.

(11) Dr. M. Gopalkrishna Reddy, Registrar, Andhra University, Vishakhapatnam, released the Souvenir.

(12) Dr. N. Ram Krishnamacharyulu, Chairman of the Official Languages Commission, A.P., declared open the Book Exhibition.

(13) Prof. P. Sriramamurti, the Local Secretary, made some announcements regarding the conduct of the conference.

(14) The Joint Local Secretary proposed a comprehensive vote of thanks.

(15) The Inaugural Session terminated with national Anthem.

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ALL-INDIA ORIENTAL CONFERENCE
HEAD OFFICE : BHANDARKAR ORIENTAL RESEARCH INSTITUTE, POONA 411 004
34th Session

The Council

A meeting of the Council of the All-India Oriental Conference was held in the Convocation Hall of the Andhra University, Visakhapatnam, at 11.45 p.m. on January 5, 1989.
Professor R.N. Dandekar was in the Chair.

(1) Resolved that, as recommended by the Executive Committee, a committee consisting of the following members be appointed to prepare plans for the development of the All-India Oriental Conference and for discussing certain issues like obtaining funds, conducting elections to the various bodies and making proper arrangments for the memebrs attending the Conference, etc.

Dr. Ramaranjan Mukherjee
Dr. R.C. Dwivedi
Dr. K.K. Chaturvedi
Dr. Satish Chandra Jha
Dr. S.D. Joshi

(2) Resolved, as recommended by the Executive Committee,
(a) that provision be made in the Rules of the All-India Oriental Conference for the election of Honorary members of the Conference, and

(b) that in recognition of his long and distinguished services to the Conference, Professor R.N. Dandekar be elected the first Honorary Member of the All-India Oriental Conference.

(3) It was resolved that, as recommended by the Executive Committee, the following ten persons whose names have been suggested by the Local Committee, be co-opted as members of the Council (as per Rule 10, b, i) :

Mrs. P. Swarup Rani
K. Sriramamurti
Malayavasini
D. Sivaprasad
M.V. Raman
K. Gayatri
A. Janaki

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Rajaseshagiri Rao
G.V. Subrahmanya Sarma
K.G.S. Prasad Rao

(4) The Council then proceeded to elect eighteen members of the New Executive Committee. THe Chairman nominated Professor Somasundaram, Dr. P.V. Krishna Rao, Shri K. Santosh and Shri. Ch. Rama Rao as scrutineers.

The meeting terminated with vote of thanks to the Chair.

The following was the result of the election of the New Executive Committee (the number of votes secured is given against each name) :

Sr. No.	Name of the Member	Votes Secured
1.	Dandekar, R.N.	265
2.	Chaturvedi, K.K.	197
3.	Joshi, S.D.	190
4.	Shukla, ramakanta	180
5.	Jha, Satish Chandra	172
6.	Chaube, B.B.	158
7.	Dwivedi, R.C.	138
8.	Mishra, Raj Dev	136
9.	Shukla, Chandrakant	135
10.	Tripathi, Radha vallabh	131
11.	Mukherjee, Rama Ranjan	127
12.	Ghai, Ved Kumari	116
13.	Mishra, K.K.	116
14.	Mishra, Vidhata	114
15.	Venkatachalam, V.	104
16.	Acharya, K.C.	100
17.	Kantawala, S.G.	97
18.	Shukla, L.N.	97

S.D. Joshi
General Secretary

R.N. Dandekar
Chairman

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ALL-INDIA ORIENTAL CONFERENCE
HEAD OFFICE : BHANDARKAR ORIENTAL RESEARCH INSTITUTE, POONA 411 004
New Executive Committee

A meeting of the New Executive Committee of the All-India Oriental Conference was held in the Meeting Hall of the Sanskrit Department of the Andhra University, Visakhapatnam, at 10.40 a.m. on January 6, 1989.

The following members were present :

K.C. Acharya
B.B. Chaube,
K.K. Chaturvedi,
R.N. Dandekar
Ved Kumari Ghai,
Satish Chandra Jha,
S.G. Kantawala,
K.K. Mishra,
Raj Deo Mishra
Rama Ranjan Mukherjee,
Chandra Kant Shukla
L.N. Shukla
Ramakant Shukla,
R.V. Tripathi,
and S.D. Joshi

Professor R.N. Dandekar was voted to the Chair.

(1) Election of Office-Bearers

Resolution No. 1 : "Resolved that Professor Rama Ranjan Mukherjee, Calcutta, be and is hereby elected General President of the All-India Oriental Conference".

Resolution No. 2 : "Resolved that Professor P.N. Kawthekar, Indore, be and is hereby elected Vice-President of the All-India Oriental Conference".

Resolution No. 3 : "Resolved that Professor S.D. Joshi, Poona, be and is hereby elected General Secretary of the All-India Oriental Conference".

Resolution No. 4 : "Resolved that Professor K.K. Chaturvedi, Jabalpur, be and is hereby elected Joint-Secretary of the All-India

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Oriental Conference".

Resolution No. 5 : "Resolved that Professor S.G. Kantawala,Baroda, be and is hereby elected Treasurer of the All-India Oriental Conference".

(2) Co-optation on the Executive Committee :

Resolution No. 6 : "Resolved that the following persons be and are hereby co-opted as members of the Executive Committee in the vacancies caused by the election of office-bearers:

(1) Prof. Akmal Ayyubi, Aligarh
(2) Prof. P. Sriramamurti, Visakhapatnam
(3) Prof. M. Sivakumara Swamy, Bangalore
(4) Prof. N.P. Unni, Trivandrum.

The full Executive Committee will now be as follows :

(1) Office-bearers

1. General President	: Prof. Rama Ranjan Mukherjee
1. Vice-President	: Prof. P.N. Kawthekar
3. General Secretary	: Prof. S.D. Joshi
4. Joint-Secretary	: Prof. K.K. Chaturvedi
5. Treasurer	: Prof. S.G. Kantawala

(2) Other members of the Executive Committee :

(1) Prof. K.C. Acharya
(2) Prof. Akmal Ayyubi
(3) Prof. B.B. Chaube
(4) Prof. R.N. Dandekar
(5) Prof. R.C. Dwivedi
(6) Prof. Ved Kumari Ghai
(7) Prof. Satish Chandra Jha
(8) Prof. K.K. Mishra
(9) Prof. Raj Dev Mishra
(10) Prof. Vidhata Mishra
(11) Prof. Chandra Kant Shukla
(12) Prof. L.N. Shukla
(13) Prof. Rama Kant Shukla
(14) Prof. P. Sriramamurti
(15) Prof. M. Sivakumar Swamy
(16) Prof. Radha Vallabh Tripathi
(17) Prof. N.P. Unni

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(18) Prof. V. Venkatachalam

(3) Trustees :

(1) Prof. V. Venkatachalam
(2) Prof. M.A Mehendale
(3) Prof. E.R Sree Krishna Sharma

(4) Venue of the next session :

Resolution No. 7 : "Resolved that the invitation of the Gurukul Kangri Vishwavidyalaya, Gurukul Kangri (Hardwar), to the All-India Oriental Conference to hold its thirty-fifth session at Gurukul-Kangri (Hardwar); under its auspices, be thankfully accepted."

(5) Award of Prizes :

Resolution No. 8 : "Resolved that prizes be awarded as follows :

(1) Dr. V. Raghavan Prize : Prof. Keshab Chanda Das, Puri, for his paper, 'Representation of an indeclinable (A study in Philosophical Semantics)".
(2) Muni Punyavijayaji Prize : Miss Sushma Jain, Sagar and Dr. Ganeshilal Suthar, Jodhpur for their joint paper "Jain Nyasammat īhākā samīkṣātmaka vivecana".
(3) D.K. Jain O.R. Institute Prize : Dr. Gokul Chandra Jain, Varanasi, for his paper, "The Tradition of the Puvvas".
(4) Dr. V.G. Rahurkar Prize for Philosophy and Religion Section to Dr. Nirmala Ganesh Kamat, Pune, for her paper, "A Note on Atimukti".
(5) Dr. V.G. Rahurkar Prize for Vedanta to Dr. Dadhiti Biswas, Calcuta, for his paper "The Concept of Vedic Diksa".
(6) Pt. C. Sivaram Murty's Markatavalli- Sundaresvara Sambhavana Prize for Pandit Parisad to Pt. G. Subrahmanyasastri, Mantralaya (A.P.) for his paper, "Savikalpanirvikalpajñānayoḥ Bauddhatarkikia- Matānusāreṇa Svarupabheda vimarṣaḥ'.

(6) Letter from Professor Vidhata Mishra, Darbhanga, dated 24th December 1989, regarding the aim and object of the All-India Oriental Conference.

Professor Vidhata Mishra, Darbhanga, placed before the members of the Executive Committee for their consideration the following proposals by his letter dated 24th December 1989 regarding aim and object of the All-India Oriental Conference and maintenance of the dignity of the Conference :

(1) A criterion should be fixed regarding age and experience of the

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person to be elected as a Sectional President.

(2) Experience of attending at least five sessions of the Conference should be fixed for voting and it should strictly be followed.

(3) Summaries of papers should be scrutnized before their publication.

(4) Research papers and books should be evaluated and be recommended by an Expert Committee consisting of at least five Orientalists.

(5) Papers in the Sections of Pali and Prakrit must be in English or Pali or Prakrit only.

(6) All-India Oriental Conference is an All-India body to discuss the achievements in the branches of Oriental learning and to find the means for further development. A resolution should be made by the Conference and it may be forwarded to the Education Department of the Human Resource Development, Government of India, to constitute a Committee for preparation of a model Syllabus for all the oriental examinations conducted by the Sanskrit Universities and the examining bodies of different states of the country, etc.,

After due consideration, the Executive Committee adopted the following resolution :

Resolution No. 9 : Resolved that these proposals should be recorded.

(7) Election of Section Presidents of the 35th Session of the All-India Oriental Conference :

A joint meeting of the New Executive Committee and the present Presidents of the various Sections was then held to elect Sectional Presidents for the 35th Session of the All-India Oriental Conference. Professor S.G. Kantawala and Prof. Satish Chandra Jha were appointed scrutineers.

The following was the result of the election :

Sr. No.	Section	President Election
1.	vedic	Jayamant Mishra
2.	Iranian	F. Nariman
3.	Classical Sanskrit	Amar Nath Pandey
4.	Islamic Studies	Abdul Ali
5.	Arabic and Persian	Mohammad Aslam Khan
6.	Pali and Buddhism (including Tibetology)	Dharma Chandra Jain
7.	Prakrit and Jainism	Rajendra Trivedi

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8. History	Maheshwari Prasad
9. Archaeology	S.M. Pathak
10. Indian Lnguistics	K.K. Mishra
11. Dravidic Studies	D.R. Sastry
12. Philosophy and Religion	H.P. Malledevaru
13. Technical Sciences and Fine arts	K.K. Chaturvedi
14. South-East Asian Studies	Rajendra Mishra
15. West-Asian Studies	N.S. Gorekar

The meeting terminated with a vote of thanks to the Chair.

S.D. Joshi
General Secretary

R.N. Dandekar
Chairman

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ALL-INDIA ORIENTAL CONFERENCE
HEAD OFFICE : BHANDARKAR ORIENTAL RESEARCH INSTITUTE, POONA 411 004
34th Session
Concluding Session

The Concluding Session of the All-India Oriental Conference was held in the Convocation Hall of the Andhra University, Visakhapatnam, at 3.00 p.m. on January 7, 1989.

(1) The Session opened with Prayers, Bharata Svarupa Darsanam by Professor Ramakant Shukla.

(2) Professor P. Sriramamurti, the Local Secretary, welcomed the gathering.

(3) The General Secretary announced the election of the new office-bearers of the Conference and the Sectional Presidents of the next session of the Conference.

(4) The General Secretary announced the award of the following prizes :

(1) Dr. V. Raghavan Prize : Prof. Keshab Chandra Das, Puri, for his paper, "Representation of an indeclinable (A study in Philosophical Semantics".)

(2) Muni Punyavijayaji Prize : Miss Sushma Jain of Sagar and Dr. Ganeshilal Suthar of Jodhpur for their joint paper, "Jaina Nyasammat iha ka Samiksatmaka Vivecana".

(3) D.K. Jain O.R. Institute Prize : Dr. Gokul Chandra Jain, Varanasi, for his paper, "The Tradition of the Puvvas".

(4) Dr. V.G. Rahurkar Prize for Philosophy and Religion Section to Dr. Nirmala Ganesh Kamat, Pune, for her paper, "A Note on Atimukti".

(5) Dr. V.G. Rahurkar Prize for Vedanta to Dr. Dadhiti Biswas, Calcuta, for his paper "The Concept of Vedic Diksa".

(6) Pt. C. Sivaram Murty's Markatavalli- Sundaresvara Sambhavana Prize for Pandit Parisad to Pt. G. Subrahmanyasastri, Mantralaya (A.P.) for his paper, "Savikalpanirviklpajñānayoḥ Bauddhatārkika- Matānusāreṇa Svarupabhedavimarṣaḥ'.

(5) The General Secretary announced that the next Session of the All-India Oriental Conference will be held at Gurukul Kangri (Hardwar), some time in the year 1990.

(6) Professor K.V. Raman, Vice-Chancellor, delivered the Valedictory Address.

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(7) Professor R.N. Dandekar, President, made a few concluding remarks.

(8) The General Secretary announced the release of the following publications by the hands of President.

(1) Dharma-Niranjana, Chief Editor : Avanidra Kumar
(2) Taranga Dutam of Abhirama by Dr. Kriparam Tripathi
(3) Alankara-kosa by Dr. Brahma Mitra Awasthi.
(4) Saundarya Mimamsa by Shri O. Parikshit Sarma.

(9) On behalf of the members of the All-India Oriental Conference, the following persons spoke :

(1) Alex Wayman
(2) Rama Ranjan Mukherjee
(3) Satish Chandra Jha
(4) N.P. Unni
(5) PeriSuryanarayan Sastri
(6) S.M. Pathak

(10) The Joint Local Secretary spoke on behalf of the Local Committee and proposed a vote of thanks

(11) The Concluding Session terminated with 'the Sanskrit in Secondary Schools' by Srimannarayan Murti, and National Anthem.

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AUDITED STATEMENTS OF ACCOUNTS FOR THE YEARS ENDED

31ST DECEMBER 1988 AND 31ST DECEMBER 1989

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ALL-INDIA
C/O. BHANDARKAR ORIENTAL
RECEIPTS AND PAYMENTS ACCOUNTS

Receipts	Rs. Ps.	Rs. Ps.
To Balance at Commencement		
(i) Cash on hand	866=92	
(ii) In S/B A/C with Central Bank of India, Shivajinagar, Poona 411 016.	15,310=84	
(iii) In C/A with State Bank of India, Deccan Gymkhana, Poona 411 004.	1,085=48	
(iv) In Fixed Deposit Account with Central Bank of India, Shivajinagar Branch, Poona 411 016. (Dr. V. Raghavan Prize)	2,000=00	
(v) In Fixed Deposit Account with Central Bank of India, Shivajinagar Branch, Poona 411 016.	12,000=00	31,263=24
To Membership Fees		
(i) Life-Membership Fees	2,150=00	
(ii) Full Membership Fees	150=00	2,300=00
2/3rd of F. from Bhandarkar Oriental Research Institute, Poona, from the sale of AIOC Volumes		4,400=00
Total C.F.	Rs.	37963=24

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ALL-INDIA
C/O BHANDARKAR ORIENTAL
RECEIPTS AND PAYMENTS ACCOUNTS FOR

Receipts	Rs. Ps.	Rs. Ps.
B.F. Rs.		37,963=24
To Interest		
(i) On S/B Account		1,575=00
To Share in Membership Fees from Local Secretary, 33rd Session, Calcutta		49523=00
To Amount received from L.D. Institute, Ahmedabad, for Muni Punyavijayaji Prize		500=00
Amount Received from J. K. Jain O. R. Industries for Prize		300=00
To Amount Received from Indian Book Centre, New Delhi, for Book Award		1,210=00
To Amount Received from Late Professor V.G. Rahurkar Memorial Committee for permanent Prize for Veda and Vedanta		5,000=00
To Amount Received from Dr. V.G. Rahurkar Memorial Committee for Vedanta		500=00
Total C.F. Rs.		96,571=30

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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ALL-INDIA
C/O BHANDARKAR ORIENTAL
RECEIPTS AND PAYMENTS ACCOUNTS FOR

Receipts	Rs. Ps.	Rs. Ps.
B.F. Rs.		96,571=30
To Amount Received from V.G. Rahurkar Memorial Committee for prize for Veda for current year.	500=00	
To Advance Taken from Bhandarkar Oriental Research Institute for Pandit Parisad	25,000=00	
Total Rs.		1,22,071=30

AUDITOR'S REPORT

Examined and found correct as per books of accounts produced to us and information given to us during the course of our audit.

Patki & Soman
Chartered Accountants
639, Sadashiv Peth,
Poona 411 030.

Dated : 15th October 1990

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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ALL-INDIA
C/O BHANDARKAR ORIENTAL
RECEIPTS AND PAYMENTS ACCOUNTS FOR

Receipts	Rs. Ps.	Rs. Ps.
To Balance at Commencement		
(i) Cash on Hand	1,055=82	
(ii) In S/B A/C with Central Bank of India, Shivajinagar, Poona 411 016	67,948=15	
(iii) In C/A with State Bank of India, Deccan Gymkhana, Poona 411 004.	1,085=48	
(iv) In Fixed Deposit Account with Central Bank of India, Shivajinagar, Poona 411 016 (Dr. V. Raghavan Prize)	2,000=00	
(v) In Fixed Deposit Account (Long Term) with Central Bank of India, Shivajinagar, Poona 411 016.	12,000=00	84,089=45
To Life Membership Fees		505=00
To 2/3rd of F. from Bhandarkar Oriental Research Institute, Poona, from the sale of AIOC Volumes		4,739=55
To Grant from Government of India, Education Department for Pandit Parisad		22,500=00
To Interest		
(i) On S.B. Account	1,438=60	
(ii) On Dr. V. Raghavan Prize, (Rs. 2,000/-)	976=02	
(iii) On Fixed Deposit (Rs. 12,000/-)	5,461=08	7,875=70
	Total Rs.	1,19,709=70

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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AUDITOR'S REPORT

Examined and found correct as per books of accounts produced to us and information given to us during the course of our audit.

Patki & Soman
Chartered Accountants
639, Sadashiv Peth.

Dated : 15th October 1990

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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ORIENTAL CONFERENCE
RESEARCH INSTITUTE, POONA 411 004
FOR THE YEAR ENDED 31ST DECEMBER, 1988

Payments	Rs. Ps.	Rs. Ps.
By Posts and Telegrams at Poona and Outside		1,717=40
By Printing Expenses		29,575=75
By Remuneration to Accountant		120=00
By Remuneration to Clerks		2,215=00
By Peon's Pay		380=00
By Stationery		1,323=45
By Miscellaneous		1,615=25
By Auditors' Honorarium		600=00
By Amount sent to Local Secretary, 34th Session, Visakhapatnam, Received by the Head Office		162=00
By T.A. D.A. and Other Miscellaneous Account, Amount spent in connection with 34th Visakhapatnam for Office Staff		273=00
By Balance at Close		
(i) Cash on Hand	1,055=82	
(ii) In S/B Account with Central Bank of India, Shivajinagar, Pune 16.	67,948=15	
Total C.F. Rs.	69,003=97	37,981=85

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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ORIENTAL CONFERENCE
RESEARCH INSTITUTE, POONA-411 004
THE YEAR ENDED 31ST DECEMBER 1988 (CONTD.)

Payments	Rs.	Ps.	Rs.	Ps.
B.F. Rs.	69,003	97	37,981	85
(iii) IN S/B A/C with State Bank of India Deccan Gymkhana Poona 411 004.	1,085	48		
(iv) In Fixed Deposit Account with Central Bank of India, Shivajinagar, Pune 411 016 (Dr. V. Raghavan Prize)	2,000	00		
(v) In fixed Deposit Account with Central Bank of India, Shivajinagar, Poona 411 016.	12,000	00	84,089	45
Total C.F.			1,22,071	30

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ORIENTAL CONFERENCE
RESEARCH INSTITUTE, POONA 411 004
FOR THE YEAR ENDED 31ST DECEMBER, 1986

Payments	Rs.	Ps.	Rs.	Ps.
B.F.			1,22,071	30
Total			1,22,071	30

Poona 411 004.
Date

S.D. Joshi
General Secretary

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ORIENTAL CONFERENCE
RESEARCH INSTITUTE, POONA-411 004
THE YEAR ENDED 31ST DECEMBER 1988

Payments	Rs.	Ps.	Rs.	Ps.
By Posts and Telegrams at Poona and Outside			1,234	00
By Printing Expenses			2,184	75
By Remuneration to Accountant			120	00
By Remuneration to Clerks			2,215	00
By Peon's Pay			470	00
By Stationery			1,082	10
By Miscellaneous			642	50
By T.A. & D.A. & Other expenses for staff in connection with Visakhapatnam Session			3,223	65
Amount spent for Pandit Parishad			30,218	00
By Membership Fees for international Union of Orientalists for Years 1989 and 1990			3,090	00
By Return of Advance to Bhandrakar Oriental Research Institute			25,000	00
By Book Award of Indian Book Centre			2,201	00
By Prof. V.G. Rahurkar Prize for Veda			500	00
By Prof. V.G. Rahurkar Prize for Vedanta			500	00
Dr. V. Raghavan Prize			300	00
By Muni Punyavijayaji Prize			500	00
By D.K. Jain O.R Institute Prize			300	00
By Sambhavana Prize for Pandit Parisad			300	00
By Balance at Close				
(i) Cash on hand	2,806	07		
(ii) In S/B A/C with Central Bank of India, Shivajinagar, Poona 411 016.	27,737	15		
(iii) In C/A with State Bank of India Deccan Gymkhana, Poona 411 004	1,085	48		
By Balance at Close				
(iv) In Fixed Deposit Account with Central Bank of India, Shivajinagar, Poona 411 016. (Dr. V. Raghavan Prize)	2,000	00		
	33,628	70	74,081	00

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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(v)	In Fixed Deposit Account (Long Term) with Central Bank of India, Shivajinagar, Pune 411 016	33,628=70	74,081=00
		12,000=00	45,628=70
Total Rs.			1,19,709=70

Poona 411 004.
Dated : 15th December 1988

S.D. Joshi
General Secretary, AIOC.

Padma Shri Rama Kant Shukla Collection at Deva Vani Parishad, Uttam Nagar New Delhi

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